

## Section of the History of Medicine.

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### Assyrian Medical Texts.

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#### II.

SINCE the publication of my *Assyrian Medical Texts* I have made some sixty-nine joins from the fragments therein.<sup>1</sup> These will be noted in their proper places in the translations: those which affect translations already published in *PRSM.* 1924 are *AM.* 1, 4 (K. 2615, No. 3) + 99, 2 (K. 2448 +

<sup>1</sup> To Herr Ebeling must be given the credit of noting one other in his *Keilschr. Medicinischen Inhalts* (K. 3267 + 9438, my *AM.* 26, 2 and 26, 8), and another which I regrettably omitted, in incorporating in *AM.*, to acknowledge.

It will be seen that many of the vegetable drugs have been translated without comment, and for these the reader is referred to my *Assyrian Herbal* (Luzac & Co.). I must here record my thanks to Professor S. Langdon for the ever-ready way in which he has put his library, as well as his notes for his forthcoming Sumerian Dictionary, at my disposal.

The abbreviations used herein are: *ADD.*, Johns, *Assyrian Deeds and Documents*; *AH.*, my *Assyrian Herbal*; *AJSL.*, *American Journal of Semitic Languages*; *AM.*, my *Assyrian Medical Texts*; *ASKT.*, Haupt, *Assyr.-Sumer. Keilschrifttexte*; *Br.*, Brünnow, *List of Cuneiform Ideographs*; *BSGW.*, *Berichte ü. d. Verh. d. kgl. Sächs. Gesellsch. d. Wissenschaften*; *CT.*, *Cuneiform Texts from Babylonian Tablets*; *Del.*, *HWB.*, Delitzsch, *Handwörterbuch*; *Diosc.*, Dioscorides, ed. Sprengel; *E.*, Ebeling, in *Archiv für Geschichte der Medizin*; *EB.*, *Encyclopædia Britannica*, 11th ed.; *Holma.*, *Holma, Körperteile*; *Hrozný, Getr.*, Hrozný, *Das Getreide im alten Babylonien*; *IB.*, Ibn Beithar, in Leclerc, *Notices des Manuscrits*, xxiii, xxv, xxvi; *KAR.*, Ebeling, *Keilschrifttexte aus Assur, Religiösen Inhalts*; *KB.*, Schrader, *Keilinschriftliche Bibliothek*; *Kü.*, Küchler, *Beitr. z. K. d. Assyr.-Bab. Medizin* (I = K. 191, II = K. 71b, III = K. 61); *MA.*, Muss-Arnolt, *Assyrian Dictionary*; *OLZ.*, *Orientalistische Literaturzeitung*; *P.*, Squire, *Companion to the British Pharmacopœia*, 18th ed., 1908; *PBE.*, *Babylonian Expedition of Pennsylvania*; *PC.*, *Penny Cyclopædia*; *Pliny*, *Pliny, Natural History* (ed. Bostock); *PRSM.*, *Proceedings of the Royal Society of Medicine*; *PSBA.*, *Proceedings of the Society of Biblical Archaeology*; *R.*, Rawlinson, *Cuneiform Inscriptions of Western Asia*; *RA.*, *Revue d'Assyriologie*; *SAI.*, Meissner, *Seltene Assyrische Ideogramme*; *SM.*, Budge, *Syriac Book of Medicines*; *ZA.*, *Zeitschrift für Assyriologie*; *ZK.*, *Zeitschrift für Keilschriftforschung*.

Numbers, such as 21, 1, 1, or *AM.* 21, 1, 1, refer to page and tablet-number and line in *AM.*

An asterisk \* affixed to a drug means that there is a very slight doubt about the exact species, or, a slight variability possible, owing to there being a closely allied and almost interchangeable candidate for the same drug-name; \*\*, some doubt about the identification, but good reason for it; a query (?), when there is real and justifiable doubt.

6386); *AM.* 2, 1 (K. 2491 + 8356, No. 4) + *CT.* xxiii (K. 2354, pl. 23 ff., a join, not a duplicate); *AM.* 3, 5 (K. 6224, No. 8) + 17, 1 (K. 6560, No. 49); *AM.* 6, 3 (K. 9828 + 11868, No. 22) + *CT.* xxiii (K. 2354, pl. 23 ff.); *AM.* 6, 9 (K. 10212, No. 24) + 2, 2 (K. 13884); *AM.* 8, 1 (K. 10891, now joined to K. 2573, No. 26).

It is probable that *AM.* 8, 1 (No. 26) belongs to a series which deals entirely with eyes, of which the title is *Šumma amelu* [*êná<sup>II</sup>-šu*] . . . "If a man's eyes" . . . (*AM.* 12, 7). *AM.* 8, 1, is followed in the series by *AM.* 16, 1. Another tablet is *AM.* 12, 7, followed by *AM.* 12, 4. Unfortunately little more is known, although *KAR.* 202 gives a catch-line which may belong (*Šumma amelu êná<sup>II</sup>-šu* GIŠ.MI AR-ma, etc.).

I am greatly indebted to Dr. H. R. Hall, Mr. Sidney Smith, and Mr. C. J. Gadd for much courtesy in furthering the work on these texts.

## TRANSLATIONS.

### B. DISEASES OF THE EYES (*continued*).

No. 28, A. *AM.* 11, 2 (K. 2440, etc.). To this I am now strongly inclined to think that No. 27, *AM.* 8, 2 (K. 10495) must be added, although there is no "join". To *AM.* 10, 3 (rev. of K. 2440) must probably be added K. 6425 (*AM.* 13, 6), although there is no actual contact. These are thus included:—

*Obverse.* 1. (If ditto, \*storax, *Solanum* . . .) [in] oil thou shalt put, apply with thy finger. (If ditto, the head of a lizard thou shalt dry . . .), ditto, of a lizard of the wall thou shalt dry, bray, in a copper pan<sup>1</sup> (?) thou shalt put on the fire, apply.

3. (Thou shalt reduce *Kak ti ti lu*<sup>2</sup> . . .), for three days during the night (?) to her eye (?)<sup>3</sup> continuously thou shalt apply.

4. (If a man's eyes ditto, and . . .) thou shalt mix in oil (and) pour into his eyes.<sup>4</sup>

5. (The brain of a *kultim*<sup>5</sup> . . .) [in] oil, and the brain of a male dove (in equal parts thou shalt mix) and . . . continuously put in his eyes.

<sup>1</sup> ŠU.MULU "hand of a man"; cf. 19, 6, 13, and 𒍪 as "pan" (but doubtful; it may be some copper ingredient).

<sup>2</sup> *Kak-ti*, Boissier, *Div.* 103 and 107, part of body. There is a right and left *k*, it may be like *kibirru*, or black: the verbs used of it are GAM-at and MAR-at.

<sup>3</sup> *Mu ša ši* clear on tablet.

<sup>4</sup> Cf. 13, 6, 6, and 16.

<sup>5</sup> For the brains of small animals in medicine, cf. *SM.* ii, 701, 704.

7. (A raven's egg<sup>1</sup> . . .) thou shalt take out and smear a copper instrument with curd . . . wash thy hands in water . . . [in] curd thou shalt mix<sup>2</sup> (and) apply.

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10. . . . thou shalt apply<sup>3</sup> continuously.

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11. . . . thou shalt bray (and) apply.

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12. . . . *tarḥu*-plant, one quarter (of a shekel) of mercury thou shalt bray (and) apply.

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13. . . . one *bur*(?) flour of *ḥiṣpā*(?)<sup>4</sup> in oil of cedar thou shalt bray (and) apply.

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14. . . . *Solanum* thou shalt bray, in oil in a copper basin thou shalt beat up (and) apply.

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15. . . . chamomile(?), \*mint together thou shalt bray (and) apply.

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16. . . . in oil thou shalt bray (and) apply.

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17. . . . into his eyes thou shalt pour.

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18. (?) . . . with water of alkali thou shalt wash his eyes.

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20. . . . (and) 5 shekels of cantharides(?) in equal parts thou shalt mix . . . needle(s) of antimony in oil and copper-dust<sup>5</sup> thou shalt bray (and) apply.

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<sup>1</sup> Cf. *SM.* ii, 663. I have to thank Mr. Sidney Smith for his correction in *Journ. Eg. Arch.*, 1924, 180.

<sup>2</sup> *Tulabak*. This root occurs also 41, 1, iv, 20, *ina* BI *tu-la-bak*; ib., 36, 37, *ina* na-ku-a-ri *ša mēvi tu-la-bak*; and 19, 6, 9, "nine drugs *ša napsālti lu-ub-ki*." The Arab *labaka* "mix" gives a good comparison; Kū. 78 compared . The meaning is rather different in HAR *vi-šu i-lab-bi-ku* (55, 1, 3; 86, 3, 8?); *enūma* SA.MURUB *lu-ub-bu-ki (ka)* (56, 1 r. 10; 69, 8, 15); . . . *ašdāte lu-ub-bu-ka* (56, 1 r. 5), where it applies to a derangement of various internal organs.

The other word for "mix", *rabaku*, should be discussed here, as a noun occurs spelt *rib-ki* capable of being read *lab-ki*. *Tarbak*, common, was settled by Kū. 103 (occurring 4, 5, 6; 14, 1, 7; 15, 3, 15; 15, 6, 10; 16, 1, 1; 17, 6, 2; 20, 1, 8; 22, 2 r. 13; 39, 4, 1; 45, 4, 4; 50, 3, 10; 100, 3 r. 14; etc.) from the Heb. *rābak*. *Ribku*, translated perhaps unnecessarily closely *Gebäck* by E. (xiii, 9) in K. 8347 (my 45, 4), means simply "mixture" (11, 2, 27; 15, 3 r. 6, 9 *bis*; 15, 5, 9; 16, 3, 15; 19, 6, 6, 11; 21, 3, 3; 24, 1, 2; 37, 5, 8; 45, 4, 4; 49, 6 r. 9; 51, 10, 3; 61, 1, 13; 65, 1, 2; 76, 3, 5 = 82, 2, 14 r. 11; etc.). It is used frequently in the phrase *kima ribki tarbak*; but *ribku ša enāi*<sup>II</sup> "mixture for the eyes" (19, 6, 6, 11). An alternative is *rabiku*: *kima rabiki tarbak* (40, 5, 12; 50, 3, 10; 52, 3, 8; 53, 9, 3; 61, 2, 7; 68, 1 r. 10, 18; 80, 1, 6).

<sup>3</sup> On this as "einreiben", see E. xiv, 35, and *Proceedings*, loc. cit., 4.

<sup>4</sup> Cf. *ḥiṣpi ša giṣpi* ŠAR, *CT.* xiv, 50, 13.

<sup>5</sup> It is unnecessary to point out the use of copper for ophthalmia.



36. . . . *kankadu*-plant thou shalt bray, on the GIG-GIR<sup>1</sup> of his eyelids<sup>2</sup> [thou shalt place] . . .<sup>3</sup> pith of a reed, seed of *talupadi*-plant, . . . of the left (?) which has borne twins, . . . barley-flour, gazelle-dung (?)<sup>4</sup> in a washing-basin thou shalt knead (?)<sup>5</sup>, . . . safflower-seed thou shalt roast, \**Arnoglosson*. seed . . . [in] milk (?) together thou shalt bray, mix, in hot<sup>6</sup> attar of roses [thou shalt knead and apply] for fifteen days. \**Storax* for three days thou shalt apply.

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43. . . . thou shalt bray, thou shalt blow into his eyes by a reed-tube.<sup>7</sup>

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44. . . . in oil thou shalt bray, apply : "Akkadian salt". . .

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45. (*Dup. of No. 26, 8.*)

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*Reverse.* No. 28, B. *AM.* 13, 6 (K. 6425 + 6652) (*probably upper part of K. 2440, rev.*).

1. . . . to his eyes three times curd thou shalt bray, apply.

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2. . . . [juice (tops)] of tamarisk, juice (tops) of laurel . . . [into] his eyes thou shalt squeeze.<sup>8</sup>

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4. . . . thou shalt reduce, bray, apply.

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5. . . . thou shalt bray, apply.

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6. . . . honey, curd into his eyes thou shalt pour.

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7. . . . wind goes not forth (?), . . . in honey thou shalt mix, apply.

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9. . . . thou shalt weigh (?), apply.

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10. . . . dry in curd thou shalt mix, ditto.

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<sup>1</sup> GIG-GIR occurs Virolleaud, *Babyl.* i, 7, 79, "If GIG-GIR *ina kaḫḫad ameli šakin*." From the GIG it is some sickness; it might be "wen" or "pustule".

<sup>2</sup> *Huppi ênâ<sup>II</sup>-šu*; so read from *KAR.* 182 r. 10, *hu-up-pat ênâ<sup>II</sup>-šu*. Cf. also *hu-up-ti ênâ<sup>II</sup>*, No. 60 (*AM.* 94, 8, 22). See Holma, 17. Is it from קֶרֶב "edge, rim"?

<sup>3</sup> . . . *kiki kuppute*.

<sup>4</sup> LA, properly "rind" or "shell", *AH.* 279.

<sup>5</sup> *Ta-gal-lu*-[ul?], from גָּלַל "to roll"? Cf. 13, 6, 9, and 36, 1, 7, for *kal*. It can hardly be *ta-kal-lu* "thou shalt roast" (cf. 1. 40).

<sup>6</sup> *Sikruti* (= "distilled"?), see No. 35, 5.

<sup>7</sup> GI.SAG.TAR; see Thureau-Dangin, *RA.* 1920, 102; E. xiii, 12, n. 2. See also *AM.* 24, 4, 13; 26, 4, 4, 5; 27, 10, 9; 31, 5, 6, 7; 34, 5, 9; 35, 2, 5; 36, 1, 7, 13; 38, 4, ii, 8; 45, 2, 5; 55, 3, 8; 64, 1, 10; 81, 1, ii, 19; 81, 8, 12.

<sup>8</sup> *Tamaša*, מִצָּה "press out", or *tamaza*, with the same meaning (*HWB.* 396).

11. . . . \**Ricinus* (?),<sup>1</sup> green thou shalt wash in water, pound ; their water . . . thou shalt make to issue ; the effluence<sup>2</sup> (and) copper dust in equal parts thou shalt mix, bray in . . . and mountain honey, apply.

13. . . . in harlot's<sup>3</sup> milk in equal parts thou shalt mix, bray, apply.

14. . . . thou shalt pour their water into a *burzu*-pot, . . . and take out, in copper dust (and) curd thou shalt bray, apply.

16. . . . [into] his eyes thou shalt pour, fat in copper-dust thou shalt bray, apply.

17. . . . and nettles in a stone mortar(?)<sup>4</sup> thou shalt bray ; to the middle of his eyes [thou shalt apply] . . . magnetic oxide of iron,<sup>5</sup> root of male palm, . . . alum(?), separately(?)<sup>6</sup> thou shalt bray, apply.

20. . . . fruit of poppy thou shalt pound, bray in oil, apply.

21. . . . alum(?), curd, ditto.

(The remainder, K. 2440, rev., *AM.* 10, 3, is much mutilated. For l. 2, cf. obv., l. 33 ; for l. 5, cf. obv., l. 17 ; l. 32, “\*storax and nettle-seed.”) No. 28, C. *AM.* 15, 4 (K. 13393) (*perhaps part of K. 2440 ; dup. (?)*) No. 26, a-e ?).

1. . . . cantharides(?), fat of “Long”-bone of . . .

2. Sulphide of arsenic thou shalt bray, through a re[*ed* tube thou shalt blow] . . .

3. Thou shalt bind wool-cardings(?)<sup>7</sup> to his head, ten *bur* of oil . . . [This] for three days thou shalt do ; lolium . . .

<sup>1</sup> \**Bani-aši*. Is this “AG.UD, \**ricinus* (cf. *Br.* 2775 and 7779) ?

<sup>2</sup> *Šihiltu* 𐎶𐎵𐎶𐎵𐎶𐎵.

<sup>3</sup> I cannot help thinking that *šamka*, as used in this connexion in the Medical Texts, means nothing more than “woman” simply ; *SM.* is insistent in its parallel use of “woman’s milk” without any ulterior meaning. Indeed, the parallel word *harimtu*, which gets the meaning of “harlot” (see, e.g., *KB.* vi, 1, 375), may well be merely the Arab حُرمة (presuming that in this instance *ḥ* = *ح*, as it apparently does sometimes). In the older edition of the Gilgamish Legend the form *šamkatu* takes the place of the later *šamḥatu* ; it may be that the words are really not the same, and, recognizing the curious apparent inconsistency in the initials *š* or *s* in Assyrian, we may not be wrong in seeing the Syr. ܫܡܟܬܐ *accubans, conviva*, in *šamkatu*.

<sup>4</sup> *taḫBAR.DU.E*, probably the same as *taḫBAR.DU.A*, *CT.* xviii, 32, iii-iv, 22, *mi-sil (?)*-*tum*.

<sup>5</sup> See my *On the Chemistry*, 124.

<sup>6</sup> *Aḫē*, also 96, 1, 4, in a similar connexion. Is it for *Aḫi-enna* ?

<sup>7</sup> *Kunšam*, see *AH.* 43. Meissner, *Bab. Ass.* i, 254, “Knauei.”

5. If a man's eyes hurt, the buds of green(?) corn . . . , arsenic, *tuška*<sup>1</sup>  
 . . . -stone . . .

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7. If a man's eyes hurt, ten *bur* . . . his temples(?)

No. 29. *AM.* 8, 3 (79-7-8, 156) (*probably part of K. 2570, No. 26; top broken*).

2. . . . thou shalt spin separately (two kinds of threads), thou shalt bind it on his temples.

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4. . . . and hath no eye. Recite the Charm !

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5. . . . of his right [eye ?].

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6. . . . *ra aš ta ma at ra aš*. Recite the Charm !

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7. . . . of his left [eye ?].

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8. [Incantation for the Sick Eye ?]. Do as before.

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9. . . . a basin thou shalt set, . . . shall say . . .

No. 30. *AM.* 8, 4 (K. 11803), *top broken*.

1. If ditto, flour(?) . . .

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2. If a man's eyes . . .

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3. If in his glance . . . For his recovery, one shekel of . . .

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5. If a man's eyes will not . . .

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6. \**Storax*, stone of . . .

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7. If a man's eyes . . . seven days in . . .

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8. If a man's eyes . . .

No. 31. *AM.* 8, 5 (K. 13719), *top broken*.

1. . . . *cantharides*(?) . . . thou shalt apply to his eyes.

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3. . . . *tamarisk* . . . *Nigella* . . . thou shalt wash his eyes . . . *antimony*-  
 needle, thou shalt not take off.

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7. . . . *asa foetida*, *Lolium* . . . thou shalt knead, bind on.

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<sup>1</sup> Cf. (?) *tuskā*, Virolleaud, *Babyloniaca*, iii, 221 : my *Chemistry*, 30.

9. . . . his eye . . . "salt of Akkad," . . . thou shalt bray . . . (as much as) seems good to thee<sup>1</sup> . . . thou shalt apply to his eyes, and he will recover.

14. . . . UMUN.PA.E (v. green *ḫutra*) . . . (it is) the Hand of Ishtar<sup>2</sup> . . . thou shalt put on the fire . . . apply, and he will recover.

No. 32. *AM.* 8, 6 (K. 10892), *top broken*.

2. . . . his head thou shalt shave . . . , bray [needle(s)] of antimony, apply, wash off in water, roses on his eyes [thou shalt bind].

4. . . . water(?) of mountain-honey in curd thou shalt mix [and apply].

5. [If a man's eyes] are affected, and *šišitu*<sup>3</sup> comes over the pupil of his eyes . . . gum of \**Pinus Halepensis*,<sup>4</sup> *Lepidium*, seed of . . .

No. 33. *AM.* 8, 7 (S. 1308), *top broken*.

1. . . . [in] curd thou shalt bray, three times in one month thou shalt apply : cantharides(?) in curd thou shalt bray, apply . . . [in *mulu*]-*tinna*<sup>5</sup>

<sup>1</sup> *Riš-ka ukal*. Jastrow (*Trans. Coll. Phys. Phil.*, 1913, 370, l. 4) had the correct reading, but his translation for "thy aching head" is incorrect. Ebeling (*Arch.* xiii, 143, *CT.* xxiii, 13, iv, 13) "(das) genügt (?) dir" is probably right. The phrase occurs *CT.* xxiii, 33, 12-13, *tatar-ma tupašd taḥašal tašaḥal riš-ka ukal ina libbi ½ ḫa teliḫḫi* "thou shalt dry it again and grind and strain (as much as) seems good to thee (?): therein thou shalt take ½ *ka*"; *AM.* 41, 1, iv, 29-30, "these eighteen drugs (with) one *kisal* (i.e. *bur*) of oil and cypress-oil thou shalt crush *riš-ka ukal* . . . (as much as) seems good to thee (?)." Cf. also 4, 5, 2 (duplicate of *CT.* xxiii, 13, 11-17); 65, 5, 6; 94, 9, 2. The phrase is paralleled in *mukil gaggadišu*, and *mukil riš limutti*, see *MA.* 380.

<sup>2</sup> For one form of "the Hand of Ishtar" = mania, see *JRAS.* 1924, 452.

<sup>3</sup> *Šišitu* or *šilimtu* also on 13, 7, 3, of the eyes. The problem is to settle whether this is the *šišitu* of Holma, 104 ff., "womb," or whether he is wrong in his translation. "Womb" is obviously impossible here. *CT.* xiv, 3, i-ii, 17-19, give *ri-e-mu* = *ru-ub-šu*, *i-pu* = *i-ba-ḫu*, *ši-ši-tu* = ,, for all of which (with another, *šilitu*) Holma gives the meaning "womb".

But *rubšu*, besides its probable equivalence with *ربض* "mother", and *مذبح* "womb" (as he shows), has an undoubted value "dung" (cf. Langdon, *Bab. Wisdom*, 47, l. 41, quoting *BE.* 31, 74, 42). In *AM.* this meaning is found, of asses, 15, 3 r. 12; 30, 1 r. 1; 99, 3 r. 10; of oxen, 13, 1, 5; 31, 2 r. 6, with urine of an ox, l. 5; *KIL.*, 83, 1 r. 10, with *A.GAR.GAR* of a gazelle; of dogs and pigs, *epir ru-bu-uš kalbi epir ru-bu-uš šaḫi*, 98, 3, 17. (*A.GAR.GAR* is used for gazelle *passim*, and sheep, 69, 8, 8, the similarity of their dung being obvious. *KU* is used of a lizard, 8, 1, 29, and also of pig, 1, 2, 17; 103, 18.)

He quotes Boissier, *Choix*, i, 85 ff., *šumma ba-mat marti ša imitti (šumeli) ši-ši-tum a-rim*, and 92, *šumma irru saḫirūti enā vi-šu-nu ši-ši-tum ar-mu*; and *CT.* xx, 6, Sm. 1412, 9-11, *šumma GIR 2-ma eld (šaplu) ši-ši-tu a-rim*. Hardly "womb" here. *TE* = *šišitu*, *CT.* xii, 11, 12a. Can it be connected with *שִׁשִּׁיתָה* "glass" (i.e. a film) or *לִלְלָה* "glue" (improbable, but cf. *SM.* i, 91, l. i)? Or is it the (white) spot which occurs in the pupil?

<sup>4</sup> Or perhaps opium. The text is broken.

<sup>5</sup> *BI.MULU.TIN.NA* (10 tt. in *AM.*), *MULU.BI.TIN.NA* (1, perhaps 2 tt., 45, 5, 4; 89, 4 r. 6?). Drunk in prescriptions 36, 2, 7; 66, 11, 13; 67, 1, 7. Cf. *ina taḥ-ri-iš MULU.TIN.NA šu*, 4, 5, 3 (duplicate of *CT.* xxiii, 13, 11-17): ½ *ka mi pa MULU.TIN.NA*, 41, 1, iv, 20.



[beer] thou shalt knead, bind on his eyes: \*storax, *Salicornia*-alkali, \**Ricinus* (?), without a meal . . .

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3. . . . "salt of Akkad," *sikti*<sup>1</sup> of roast corn thou shalt mix(?) . . .

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4. . . . copper in anointing-fat<sup>2</sup> [thou shalt apply] . . .

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No. 34. *AM.* 9, 6 (K. 16459): must be dupl. Kü. iii, iv, 5. L. 2, perhaps "yellow rheum in the eyes"; cf. No. 39. L. 4, MUŠ.DIM.GURIN.[NA], used for teeth in three out of the four instances in *AM.* (28, 1, 1; 30, 3, ii, 5; 105, 1, 15), and here for eyes. In Kü. iii, iv, 6, the epithet *rikubati* is applied to it, and (ib. 25) there is a "large *m.*" and (26) a "large *m.* of the desert". In 105, 1, 15, "If a man's tooth on the right side troubles him . . . the *m.* which run about the desert on his tooth he shall chew, gum of \*galbanum thou shalt put in his left ear." If it were not for the sign MUŠ which rather points to a snake or similar, I should have suggested the lady-bird. Mr. Sidney Smith tells me that he remembers seeing one in S. Babylonia; I have seen them in quantities inhabiting the low bushes in the Anatolian hills (see my *Pilgrim's Scrip.* 256), where it may be said definitely that they prefer to walk rather than fly. The lady-bird is particularly quoted for toothache in Fernie, *Herbal Simples*, 392, owing to a fluid which it secretes from its legs. On the other hand, *AM.* 28, 1, 2, seems to speak of the UD ša libbi-šu.

No. 35. *AM.* 10, 4 (K. 11695).

2. [If from a man's eyes blood has dropped(?)]<sup>3</sup> and has stopped, the gall of a male sheep, the fat of . . . , \**Ricinus* thou shalt bray in curd (and) apply . . .

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4. [If from a man's eyes] blood has dropped(?) and has stopped, myrrh in . . .

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5. [If a man . . . and] his eyes are troubled with blood dropping, \*ammi . . . , alum, tannin, together thou shalt rub . . . thou shalt wash(?)<sup>4</sup> knead, roast in an oven<sup>5</sup> . . .

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<sup>1</sup> *Sikti*, applied to parched corn here, and in 31, 4, 9 "15 šE *si-ik-ti* 'ašagi 15 šE *sik-[ti]*" (cf. 44, 5, 6): *zir epilati si-ik-ti* (13, 2 r. 10): *si-ik-ti* 'šu- . . . (34, 1, 24), and *saḫlē si-ka-a-ti* (39, 1, 33), *si-ki-te* (81, 1, 4), [*saḫlē*] ŠAR BIL<sup>u</sup> *si-ku-ti* (75, 1, 31) (Ebeling, xiii, 11, "perhaps perfumed mustard (?)") whatever drug that may be).

<sup>2</sup> *Sāki*, also 23, 10, 6. The root סָדַק "anoint" is found in Zimmern, *Rit.* 26, i, 24, *i-su-ak*.

<sup>3</sup> *Iṣri*, and 1, 5, *ti-ri*, טִירִי (unless this latter be the Heb. צִרִי).

<sup>4</sup> Or "KA.LUH, *asa foetida*?

<sup>5</sup> *Ina*? *te-sik-kir*. For the character which I have marked? (there being no instance given in *Br.* or *SAI*.) the variant, not only constantly in phrases throughout *AM.* but actually in duplicate texts (*AM.* 92, 4, 1, and Scheil, *RT.* xxiii, 1901, 134 ff., 4th paragraph), is IM.ŠU.RIN.NI = *tinuru* "oven", as might be guessed from the single character ("bread in an

9. [If from a man's eyes blood] has dropped and . . .

No. 36. *AM.* 16, 3 (K. 3320) + 12, 3 (K. 2575) + 13, 1 (K. 8110) + 18, 2 (K. 2545) + 19, 6 (K. 2533).

Col. i.

1. . . these drugs . . . thou shalt put therein; to his eyes thou shalt apply; then . . . thou shalt put before his eyes; with rose-water thou shalt smear<sup>1</sup> his eyes . . .

#### 4. An eye-application for the Hand of a Ghost: Sulphate of iron,<sup>2</sup> . . .

enclosure"). (See E. xiii, 8; xiv, 40.) Moreover, *AM.* 15, 6, 7, gives *ina ? te-ip-pi* "in an oven thou shalt bake" (and cf. a curious use 9, 4, 8). *Te-sik-kir* varies constantly in *AM.* with *BE-ir*, *BE* being *sikiru sa mē* (*SAI.* 872); E. (xiii, 8) showed that the variant *tesikir* might be connected with *sikrute* "als etwa gekocht" (cf. 78, 9, 6). Cf. *ina ? BE-ir GIBŠ* (*DUL.DU*) "thou shalt roast in an oven, take out" (40, 1, 53; 68, 1 r. 4; 70, 5, 17; 76, 2, 3; 78, 9, 6, dup. of 81, 2, 12; 83, 1, 21) and particularly *ešeniš(niš) tabašal(šal) ina ? BE-ir GIBŠ* "thou shalt boil together, roast in an oven, take out" (76, 2, 3), and "wash in water, roast in an oven . . . wash, *ina ? tatar BE-ir*, in the oven again roast" (42, 1, 5). The intention is to inspissate or condense the liquid, and it is thus possible that *sikru* gets the derived meaning "condensed", e.g. in *ina me kasi sikruti baħrute* "in rosewater, hot" (80, 1, 10, see *PRSM.* 1924, 3), *ina mē šE.NA.A sikruti tumašša'-šu* "thou shalt rub him with inspissated juice of vitex" (79, 1, 15). (Compare also *erū BE* = burnt (?) copper, No. 28, A, 26. The root is probably the same as سقر "scorched, heated" (Lane, *Dict.*, 1379).)

<sup>1</sup> *Tuħap[u]*, טחפ "rub".

<sup>2</sup> *TakMuza*, also occurring *PRSM.* 1924, No. 13, 6, 11. This stone is used about fifty times in *AM.* and is written *takmuzu*, *takmušu*, *takmuz(š)a*, *takmuši*; twice as "male" (7, 1, 10; 97, 4, 10); quantities, 1 *šu*, 30, 12, 5; 2 shekels (?), 62, 1, iv, 4; "fourteen *muzu*-stones," 47, 3, 9. In *AM.* it is almost always (if not always) used externally (cf. for the one possible instance of drinking, *AM.* 82, 4, 3); anoint, 29, 1, 5, 6; 33, 3, 6; 82, 4, 3; 89, 3, 3; 92, 4, 5; 94, 2, ii, 19; 96, 4, 7; anoint temples, 97, 4, 26; 102, 1, 16; 103, 22 (in oil on wool, 4, 6, 4; 20, 1, 15); for temples, 14, 4, 6; 102, 21; mouth, 78, 1, 29; eyes, apply, 14, 3, 8; 16, 3, 4; 19, 6, 12 (probably 12, 4, 4; 18, 9, 2); neck, 4, 6, 6; 7, 1, 10; ears, fumigate, 33, 1, 33; scorpion sting, anoint, 91, 1 r. 6; thread, put on neck, 47, 3, 9; *šimmatu*, 92, 5, 4; for ghost, anoint, 93, 1, 3, 5, 7; probably 94, 7, 7, 8; 96, 4, 9; 97, 4, 8, 10; 103, 7; for ghost, 16, 3, 14; 19, 1, 11; 76, 1, 2. Its meaning is indicated by *CT.* xiv, 14, K. 4396, 8:—

<i>takmu-zu</i>	<i>ša lib u-ru-la-ti-šu</i>	<i>pap-pal-tu ša bir-ki ameli</i>
<i>takHAR siparri</i>	<i>ameluti</i>	<i>takbir-ki ameli</i>

Cf. ib., 15, 31, 32, but separated from *takmušu*, ll. 19, 20; and particularly 14, S. 995, r. 2, *šer mu-u-[zu]*, as dup. of above. Note that these are texts containing explanations of mineral drugs.

Now there is no doubt that we have here a definite mineral *muzu* or *mušu*, but the phrase in the religious text *ZA.* iv, 254, 11, indicates another side, *mūšu ša libbi urulati-šu ikkiḫ ilāni* "an issue from his foreskin is an abomination unto the gods". I agree rather with Jensen (*KB.* vi, 1, 374), who says it is probably "die stinkende Absonderung der Vorhaut", than Holma "the glans"; Ebeling (*ZDMG.* 1920, 187) is nearer, "Ausschlag (Ausfluss)." It is definitely a disease from *KAR.* 193, 12-15 (if a man's urine is like that of an ass, like yeast (dregs) of beer, of wine, *šE.TU* (= *šindu*, varnish, Thureau-Dangin, *RA.* 1920, 66, 29, or paint, *PRSM.* 1924, 25) *hi-li-ti* (from *hīlu* "gum"), i.e. "gummy varnish", that man is sick of *muša*). *L.* 16 (dup. *AM.* 58, 6, 2, as pointed out by E. xiii, 132) "if a man's penis *utaḫkasu* (pricks him, smart, sting, prick) when he micturates (or ?) ejects his semen, . . . his heart is 'caught', and he goes to a woman (and) is 'bound' (impotent ?), 'white blood'

-stone, white *mil'u*-salt,<sup>1</sup> black *mil'u*-salt, pearl,<sup>2</sup> tops (juice) of the male mandragora . . .

6. All these eleven stones and drugs thou shalt put in water, set under the stars, . . . put in oil, anoint his eyes, put in beer and he shall drink . . .

8. This in one month (and) twenty-one days . . . shall be healed.

9. If ditto, with "red stone", which is like opium,<sup>3</sup> his eyes thou shalt anoint; If ditto, sulphate of iron, ditto.

10. If ditto, thou shalt bray ice (?) in curd, ditto; If ditto, thou shalt bray *lapis lazuli* from the mountains in curd, ditto.

(pus, gleet) continuously flowing from his penis, that man is sick of *muša*" (for his recovery \*storax is to be introduced into the penis by a catheter, and he is to drink some *Solanum* in *mulu-tinna* beer, and a bandage containing pine-turpentine, fir-turpentine, and juice of *Nerium oleander* (?) in fat is to be bound on the end of his penis). The symptoms agree well with those given in Quain (*Dict. of Medicine*, i, 541) for gonorrhœa: "smarting in micturition" and subsequently a "copious yellowish-green discharge". In *mušû*, as Jensen saw, we have a definite medical equivalent for gonorrhœa (cf. *Ḫṣiḫ* as an issue of mouth or lips), an abomination to the gods, as in Lev. xv. Cf. also *AM.* 62, 1, iii, 4, *lu mušu lu ku.gig*. It is therefore not improbable that we have a pun in the vocabulary quoted above: "mineral drug for issue from his foreskin, pollution (*pappaltu*, *Ḫeloo*, Frank, *Stud.* i, 137; Holma, 97) of a man's penis: mineral *ḪAR* (*ṭakḪAR* = *erû*, Schileico, *ZA.* 1914, 291) of bronze for (?) human beings = mineral for a man's penis." The scribe has attempted to derive *mušu* or *mušû*, the mineral, from the disease gonorrhœa (*mušû*, *Ḫṣiḫ*), for which I propose to show that the mineral is a cure.

Now the Greek *μίσον*, with which *mušu* has great apparent similarity, according to Pliny, (*NH.* xxxiv, 31) sparkles like gold, when broken, and has the appearance of chalcitis, when triturated. In other words, he connected it with copper (i.e. the Assyrian "*ṭakḪAR* of bronze for human use"). Bostock (*Pliny*, vi, 198) quotes Brongniart that *μίσον* is perhaps mixed sulphate of iron and copper; Berthelot (*Hist. des Sciences*, ii, 131) makes it sulphate of iron (more or less oxidized and basic, resulting from spontaneous decomposition of pyrites). Either sulphate of copper or iron will do as a remedy for the diseases quoted: the former for ulcers, as an injection for gonorrhœa, and as an astringent application to the eyes (*P.* 466), and the latter for amenorrhœa (internally), as a lotion for ulceration (externally), and as an injection for urethral and vaginal inflammations (*P.* 531). But whichever it be, *mušu* was certainly used for the same diseases as *μίσον*, which is prescribed by Pliny (ib.) for diseases of the male generative organs, on wool for ulcers of the head, as an injection with oil of roses for ears, for granulation of the eyelids, for tonsils, etc. Clearly *mušu* = *μίσον*, both as a word and as a remedy, and it is almost certain that *μίσον* must have been borrowed by the Greeks from Assyria.

The quotation given above about the "issue from his foreskin" is no little evidence that the people who originally wrote this did not practise circumcision.

Note *CT.* xiv, 15, 19, 20, the male and female *mušu*-stone. Meissner (*Bab.-Ass.* i, 350) points out that there is a *Muši*-mountain mentioned by Shamshi-Adad, iii, 37, probably southwest from the Afshar Mountain.

<sup>1</sup> On the exact meaning of *mil'u* see my *Chemistry*, 27.

<sup>2</sup> *Lulu*, *لؤلؤ*. For pearls in eye-medicaments, see *SM.* ii, 101, 102. Cf. No. 44, 12.

<sup>3</sup> Not *ṭakḪUG*, "cinnabar." At the same time cinnabar is used for eyes: *SM.* ii, 88, 98, etc. See *AH.* 46; opium is a hard, red-brown drug.

11. If ditto, carbonate of copper,<sup>1</sup> ditto ; If ditto, thou shalt bray kohl<sup>2</sup> in harlot's milk, anoint his eyes.

12. If ditto, thou shalt bray black iron-oxide<sup>3</sup> in "mountain-oil" (petroleum), ditto.

13. Fir-turpentine, a little of some drug against pain,<sup>4</sup> \*storax, . . . roses, fat of reeds, magnetic iron ore,<sup>5</sup> sulphate of iron, oil of . . . , old shell,<sup>6</sup> wax, these eleven drugs as a mixture against the Hand of a Ghost thou shalt . . . , and apply to his eyes and he shall recover.

Col. ii.

1. . . . and cannot perceive, it is the Hand of Ishtar . . . , and in curd thou shalt bray, apply to his eyes and he shall recover.

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3. . . . cannot sleep, out of all proportion(?)<sup>7</sup> they (his eyes) are heavy . . . , in curd (and) mountain honey thou shalt mix (and) apply.

---

5. [If the . . . of a man]'s eyes is obscured(?),<sup>8</sup> and the bed in the night(?)<sup>9</sup> he cannot lift up,<sup>10</sup> thou shalt roast juice (tops) of *Vitex agnus castus*, juice (tops) of figs, . . . , juice (tops) of nettles in water in an oven ; (then) pour it thereon : . . . cattle-dung together thou shalt pound (and) strain, mix with flour of roast corn, knead in rose-water, bind on : \**Ricinus* he shall drink in beer, and he shall recover.

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8. If a man [can see] nothing [by day], (but) can see everything by night, (it is called) "Sin-lurmâ".<sup>11</sup>

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9. If a man can [see] everything [by d]ay, (but) can see nothing by night, (it is called) "Sin-lurmâ".<sup>11</sup>

---

<sup>1</sup> *Tak Mušgaru*, malachite. See my *Chemistry*, 94.

<sup>2</sup> GAB wrong ; read <sup>š</sup>BI.ZI.DAM, i.e. ii R. 30, 31a, <sup>š</sup>BI.ZI.DA = su-u, and 33a, which must be <sup>š</sup>BI.ZI.DA = *guḫlu*.

<sup>3</sup> *Tak KA.MI*. See my *Chemistry*, 122.

<sup>4</sup> Cf. *AM.* 89, 4, 5.

<sup>5</sup> *Tak KA.GIN.NA.DIB.BA*. See my *Chemistry*, 124, and cf. *SM.* ii, 707.

<sup>6</sup> Cf. *AM.* 13, 3, 3.

<sup>7</sup> *Eli minate-šina*.

<sup>8</sup> *Šaddu*, perhaps *šad* "close up, obstruct".

<sup>9</sup> Or "in his sight" (?).

<sup>10</sup> Or does it mean "distinguish" ? By comparison with the succeeding text it refers to night-blindness.

<sup>11</sup> *Sin-lurmâ*, the name of the disease, just as others are called "Hand of Ishtar", etc. As it stands, there is no sense in *Sin-lurmâ* ("may the moon dwell (?)", or similar) ; a clue is furnished by l. 10, where obviously either *si-lu-ur-ma-a* (the verb denoting this particular form of eye-disease) is merely "*Sin-lurmâ*" formed into a quadrilateral, or "*Sin-lurmâ*" is a folk-etymology from *silurmâ*. The former is the more probable ; as a matter of comparison merely,

10. If a man's eyes suffer from "Sin-lurmâ" <sup>1</sup> (night-blindness), thou shalt thread *makut* <sup>2</sup> of the liver of an ass (and) flesh of its neck on a cord (and) put it on his neck, prepare a water-pot <sup>3</sup>; on the morrow thou shalt spread a cloth in the sun, prepare a censer of pine-gum: (then) thou shalt let this man stand behind the cloth in the sun. A priest shall take seven (rounds of) bread; <sup>4</sup> he whose eyes are sick shall take seven (rounds of) bread: [(then) the priest] shall say [to] the sick man, "Receive, O clear of eye:" [the si]ck man shall say to the priest, "Receive, O dim <sup>5</sup> of eye" (Col. iii, 1). . . . Thou shalt chop up <sup>6</sup> the *makut* of the liver . . . , assemble some children and they shall say thus: ". . .", they shall say: thou shalt mix curd and the best(?) oil together, apply to his eyes.

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4. [Ritual for] this: as before.

---

5. [Charm:] . . . receive: may Ea hear, may Ea receive . . . [Do not se]e, O clear of eye: see, O dim of eye. Recite the charm.

---

7. . . . <sup>7</sup> and this charm . . . of the door(?) thou shalt put in his hand and he shall eat.

---

it is interesting to see how Sin could take over its form Si' in the West (see Johns, *Liber Censualis*, and my chapter in Woolley, *Carchemish*, ii, 135). At all events, we may sum it up that "*Sin-lurmâ*" means "night-blindness", or something like it, and that it was slurred into a quadriliteral *s-l-r-m*. (Cf. the similarity of remedies in Syriac and Assyrian in n. 1, p. 14.)

But out of this word arises the probability of the derivation of סִנְיָרִים, which has never been satisfactorily explained. Obviously it is not a Hebrew word: it occurs three times in the Old Testament, once at night ("so that they wearied themselves to find the door", Gen. xix, 11), and elsewhere (2 Kings vi, 18 *bis*), of temporary blindness. Its likeness to *Sin-lurmâ*, *silurmâ*, is most striking, particularly as Sin becomes סִן also in סִנְיָרִים. Note also W. Smith, *Dict. of the Bible*, ii, 418: "The idea expressed in Ps. cxxi, 6 ('The moon shall not smite thee by night') may have reference to the general or the particular evil effect; blindness is still attributed to the influence of the moon's rays on those who sleep under the open heaven, both by the Arabs (Carne's *Letters*, i, 88) and by Europeans." I was myself told by my Arab camel-man in Sinai that a headache which I happened to have one day was caused by my sleeping with my head unprotected from the moon.

<sup>1</sup> *Si-lu-ur-ma-a*: see preceding note.

<sup>2</sup> *Makut*: *makutu*, near *dilutum* "bucket" (*MA*. 540): מַכּוּט = "ship". But these are hardly likely as explanations; "strips" or "pieces" would suit the context, but even if it were *makkutu*, מַכּוּט would hardly provide a good philological comparison. The solution would agree with *SM*. ii, 663, but not with the ultimate procedure. *Gabidu*, for *kabidu*; cf. *SAI*. 6420, 6421, *ĥar* = *kabidu*, *kabittu*.

<sup>3</sup> *Agubbâ*.

<sup>4</sup> Cf. Ebeling, *MDVG*. 1918 (ii), 33, l. 18 ff., 7 *ta-a-an* *ĥar-meš* *ina pitilti tašakkak(ak)*.

<sup>5</sup> *Balsa ĩni*, obviously in contrast to *namra ĩni*. Cf. *bašâ ĩna-ka*, *PSBA*. xxi, 41.

<sup>6</sup> *Taħarraš* (cf. *ħirši*, r. 9). Cf. note 7.

<sup>7</sup> . . . *šv.si ĥa-še-e telikḫi*. *ĥar* = liver and *ħašâ*: *šv.si* is part of the liver (Jastrow, *PRSM*. 1914, 121). But this hardly agrees with the procedure of cutting it up.

9. . . . thou shalt [take away ?] the *makut* of the liver, and the pieces thou shalt . . . [and] thou shalt anoint his cheeks and [eyes] and he shall recover.<sup>1</sup>

Col. iv.

1. . . . pine-turpentine, fir-turpentine, . . . -plant, . . . , lolium, a drug for pain, sulphur, \*borax,<sup>2</sup> \*asphalt,<sup>2</sup> . . . together thou shalt pound, therein antimony thou shalt put, and thy finger<sup>3</sup> ? ?

5. . . . *Lolium*, hellebore,<sup>4</sup> *maštabba*-plant, fir-turpentine, wax, \*ammi, fat of \*opopanax, seed of pine.

6. Eight drugs, a compound for eyes.

7. \*Ammi, *Lolium*, roses, *asa foetida*, hellebore, *maštabba*-plant, tannin, fir-turpentine, mustard, on the fire thou shalt boil, in oil and wax of white honey apply.

9. Nine drugs, for mixing a salve.

10. <sup>5</sup> \*Ammi, hellebore, roses, *maštabba*-plant, myrrh, seed of pine, shoemakers' tannin, seven drugs a compound for eyes, at the fire thou shalt roast, in fat, wax and curd thou shalt bray, apply to his eyes.

12. Black *mil'u*-salt, powdered arsenic,<sup>6</sup> sulphate of iron, *Salicornia*-alkali, fir-turpentine, \*storax, *Lolium*, tannin, sulphur, ox-fat, antimony, "needles" of antimony, šU.MULU<sup>7</sup> . . .

14. Black *mil'u*-salt, sulphur, bitumen . . . , *Nigella*, roses, *Lolium* . . . ox-fat, marrow of "long" bone . . . a needle(?) . . .

No. 37. *AM.* 12, 4 (K. 4120) (*similar in part to* 18, 9 (K. 9503), *preceding* 12, 7, K. 10790).

1. If a man's eyes are troubled thou shalt bray white honey in curd(?) [and apply].

<sup>1</sup> For this treatment of night-blindness, cf. *SM.* ii, 97, for the same complaint, where the liver of a goat (or stag) is to be roasted, and when half-cooked the gravy is to be smeared on the eyes; and especially 663, where the liver of a horse is to be cut up, roasted, and then chopped fine and smeared on the eyes with oil of musk.

<sup>2</sup> See my article, *JRAS.* 1924, 454.

<sup>3</sup> Cf. 77, 6, 7, and 101, 3, iii, 13.

<sup>4</sup> See my article, *JRAS.* 1924, 669.

<sup>5</sup> Cf. for this receipt *AM.* 8, 1, 17, and Scheil, *RA.* 1921, xviii, 1, p. 6.

<sup>6</sup> Some form of the yellow sulphide; *PRSM.* 1924, 25.

<sup>7</sup> See No. 28, A, 1, n. 1.

2. (Cf. 18, 9, 1 ff.) When his eyes perceive a dazzling(?),<sup>1</sup> it is the hand [of a ghost?] . . . ; for his recovery, magnetic iron ore, mineral of lead, *mi'l'u*-salt, [black *mi'l'u*-salt?], sulphate of iron, ṢAB-stone, lapis lazuli, *šubû*-mineral<sup>2</sup> BAL-mineral, male copper,<sup>3</sup> . . . tamarisk-seed, laurel-seed, seed of male *Cyperus*, arsenic<sup>4</sup>: [these drugs together thou shalt pound (and) make] fine,<sup>5</sup> in suet of the kidney of a black ox like tannin on copper thou shalt bray and [apply continuously to his eyes, and he shall recover].<sup>6</sup>

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pine-turpentine(?) as a fumigation [thou shalt fumigate] his eyes and temples.

---

7. [When ditto?], tamarisk-seed, laurel-seed, seed of [male] *Cyperus* . . .

9. [If the hand] of a ghost seizes him and before his eyes [it is] like a light . . . becomes like a goat(?), that man . . .

---

11. . . . pine-turpentine, fir-turpentine . . . thou shalt bray together . . .

---

No. 38. *AM.* 18, 9 (K. 9503, *here for comparison*).

2. . . . black [*mi'l'u*-salt], sulphate of iron, ṢAB-stone, cinnabar, . . . , green verditer, tamarisk-seed, laurel-seed . . . these . . . drugs together thou shalt pound (and) make fine, in suet of the kidney of a black ox [like tannin on copper thou shalt bray and] apply continuously [to] his [eye]s, and he shall recover.

---

6. . . . three times thus let him say: "Of Bél and Beltis [the servant?] am I" he shall say and shall recover.

---

8. Thou shalt take a . . . which stands(?) . . . roast it over the fire, bray (it) [in] honey (and) curd, apply to his eyes, and he shall recover.

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No. 39. *AM.* 12, 6 (K. 3662).

(1-6. Various drugs, including *ur(?)zini*, *turmeric*, *eruca*, to be kneaded in cold water and bound on for fifteen days.)

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<sup>1</sup> *Burša*; cf. *Enuma NA ina ênâv-šu bir-ši* . . . , 85, 2, 4. Doubtful; hardly ܒܪܫܐ  
*scabies*. *Biršu*, of stars rising (*MA.* 193), here perhaps the sudden dazzling of the eyes which sometimes temporarily obscures the sight.

<sup>2</sup> Vitriol, see my *Chemistry*, 110.

<sup>3</sup> Cf. "male and female hæmatite" (Duval-Berthelot, *Hist. des Sciences*, ii, 163, quoting Bar-Bahlul) and *AM.* 7, 1, 10.

<sup>4</sup> See No. 36, iv, 12.

<sup>5</sup> *Tadalul* (cf. 18, 9, 4). Does this replace the usual *NAM* (cf. *NAM.TIG* = *dullulu*, *Br.* 2156)?

<sup>6</sup> See Pliny, *NH.* xxxiv, 32, on chalcanthum, green vitriol or sulphate of the protoxide of iron, for eyes (Bostock), i.e. ferrous sulphate.

7. [If a man's] eyes are full of yellow rheum, thou shalt bray pomegranate-rind <sup>1</sup> [and apply].

8. If a man's eyes are full of yellow rheum, thou shalt bray pomegranate-skin [and apply].

No. 40. *AM.* 12, 9 (K. 13439, *probably part of* No. 26, K. 2573).

L. 6. "Incantation for failing eyes, for eyes . . ."

L. 7 ff. "Ritual for this: thou shalt take seven grains of *Andropogon-gum*(?) . . . in the night on the roof(?) before the star . . . In the morning before the sun riseth . . ."

No. 41. *AM.* 12, 11 (S. 1156, *now joined to* K. 2354, *CT.* xxiii).

No. 42. *AM.* 13, 2 (K. 2444). (*Obv. mutilated.*)

*Rev.*

1. Cantharides(?) . . .

2. Antimony in fresh(?) curd . . .

3. If a man's eyes a film <sup>2</sup> . . .

4. If a man's right eye a film <sup>2</sup> . . . , with a bistoury . . .<sup>3</sup>

6. If a man's left eye a film <sup>2</sup> . . . , with a bistoury . . .

8. If a man's eyes are sick . . . [thou shalt pound] the brain of an eagle in harlot's milk [and apply].<sup>4</sup>

10. Nettle-seed *sikti* <sup>5</sup> . . .

11. If the pupils of a man's eyes a film(?) . . . thou shalt apply to his eyes. If ditto, gum of . . .

13. [If in] the eye of a man a film . . .

No. 43. *AM.* 13, 3 (K. 6974).

2. If a man's eyes . . . old shell of *Concha Veneris*(?) <sup>6</sup> . . .

<sup>1</sup> Cf. *AM.* 9, 6, and Kü. iii, iv, 5. BAR = *kuliptu* (*SAI.* 1059) = 𐎧𐎠𐎶𐎵; either rind or bark (cf. my article *JRAS.* 1924, 454, where it is used of tamarisk). Pomegranate-rinds are included in a prescription in *SM.* ii, 93, when there is excessive rheum in the eyes. Note the difference in ll. 7, 8, which may be due to a perfunctory and slavish copying while collecting receipts from different sources. LA, *AH.* 279. I see that Ebeling, *Arch.* xiv, 1923, 28, had already suggested "pomegranate" as possible for *nurmā*, comparing Armenian. This suggestion must be taken, so far as it goes, to anticipate my *AH.* (1924), 175.

<sup>2</sup> GÜS.MI, see *PRSM.* 1924, 28, n. 9.

<sup>3</sup> Is this an operation for cataract or similar eye-trouble?

<sup>4</sup> Cf. *SM.* ii, 706, a raven's brain rubbed on eyes, to see stars in the day-time.

<sup>5</sup> See No. 33, 3.

<sup>6</sup> LA *labira(ra) ša kibda* . . . (كدرة).



4. If a man's eyes bulge(?)<sup>1</sup> . . . the eye the dimness of the upper part(?)<sup>2</sup> . . .

6. If ditto, thou [shalt boil] *Lolium* in milk<sup>3</sup> . . . fat of opopanax, hellebore, . . .

8. If ditto, corn-bread . . .

9. . . . *Lathyrus*-flour, fenugreek-flour, . . .

10. If ditto, *Ferula communis* . . .

No. 44. *AM.* 15, 6 (K. 1845) + *AM.* 13, 7 (K. 9247).

Col. i.

3. . . . in oil and copper-dust . . . in oil, copper-dust thou shalt bray, apply: honey . . .

5. . . . *Solanum*, green thou shalt press,<sup>4</sup> its water in . . . in copper-dust and oil [thou shalt bray, apply].

7. Thou shalt bake . . . *kaz* in an oven, (until) there is not much (left) . . . alum, \*storax, roses, in curd [thou shalt bray, apply].

9. . . . [thou shalt] reduce, bray, as an application thou shalt put it on . . .

10. . . . roses, roast fresh *Lolium*, in a cup thou shalt mix, [apply].

11. Thou shalt bray . . . roses in milk, [apply] to his eyes.

12. Thou shalt reduce black *mil'u*-salt, bray in curd, apply: If ditto, thou shalt bray a pearl<sup>5</sup> in marrow of a sheep-bone, apply.

13. Thou shalt lay up a . . . -fish(?) in salt until sunrise, and (then) take it out, bray (it) in oil (and) copper-dust, apply.

<sup>1</sup> *Ṣuḥḥuta*. *SUR* = *ṣaḥatu* (Br. 2984): '*karanu SUR*.(RA) (40, 4, 9; 50, 5, 3; 82, 2 r. 11) and *ameṣaḥit karani* (Br. 5011) are various forms in which it is used. "Press out" appears correct from 14, 3, 7, where a plant, still green, after being brayed, "its water *SUR-at*": cf. also 25, 6, 13. It is used of eyes, *éne-šu uṣṣaḥata (MA. 873)*.

<sup>2</sup> Does this refer to detachment of the retina, the first symptom of which is the loss of the field of vision, upper or lower (Quain, *Dict. of Medicine*, 1883, i, 487)? On *DUL-ma* see *PRSM.* 1924, 24, n. 5. It is a noun in 9, 1, 37, and 106, 2, 1; a verb in 8, 1, 22.

<sup>3</sup> Cf. 8, 1, 20.

<sup>4</sup> *Tuḥasa*. In *PRSM.* 1924, 12, n. 1, I thought that *tuḥasa* was the same as the Arab حاس "mix". But from a comparison with *AM.* 13, 6, 11, where the green plant is to be pounded, I am inclined to compare it to نبي "press, squeeze", in spite of the sibilant.

<sup>5</sup> See No. 36, 4.

14. . . . upon a bronze blade in curd thou shalt bray, apply.

Col. ii.

2. . . . gum of \*galbanum . . .

3. If a man's eyes *š i š i tu*<sup>1</sup> . . .

4. If a man ditto, one shekel of cantharides(?) . . .

5. If a man ditto, one shekel of cantharides(?) in curd thou shalt bray, apply : fifteen grains . . .

6. \*\**Calendula* in curd [thou shalt bray, apply].

No. 45. *AM.* 14, 1 (K. 8349) (possibly the same tablet as *AM.* 18, 6, K. 8832).

1. . . . "long" bone . . . in equal parts thou shalt bray, in honey, curd, oil of cedar, copper-dust . . . [apply].

3. . . . with roast corn thou shalt bray, pour on his eyes.

4. . . . wax together thou shalt mix, in fat of "long" bone thou shalt bray, apply.

5. [If a man's eyes] . . . [and] he [cannot] distinguish . . . , that man's visitation(?)<sup>2</sup> is old and his eyes are failing, . . . thou shalt bray in curd, apply to his eyes.

<sup>1</sup> See No. 32, 5.

<sup>2</sup> *KL*, frequently in these texts with *mišitti*; the reading is shown 82, 2, 7. *Ana amela š i-pir mi-šit-ti šup - šu - hi u ri- mu- te* . . . *Sipru*, lit. "a sending," i.e. a happening, accident, visitation : "to heal a man of the visitation of a blow." With the present passage (in which it might perhaps equally well be translated "functions") cf. 90, i, iii, 16, *šumma KL-su illabir*. At the same time I am not at all certain about this rendering.

*Mišittu* means "a stroke" (of paralysis) in *Bab. Chron.* iii, 20, where Menanu, the king of Elam, *mišittum imišidsu-ma*, his mouth is stopped and he cannot speak, and he dies within the year. But 79, 1, 11, *šumma NA mišitti kabli GIG atallukam la idi* "If a man is hurt by a blow on the loins, (so that) he cannot walk," followed by elaborate poulticing and massage, appears to be much less serious than paralysis of the lower limbs. The following are examples : *šumma NA mišitti pani išu š i-šu i-* . . . "If a man has a blow on the face, his face . . . " (76, 5, 11); [*šumma amelu (?)*] *mišitti pani mašid-ma talamma-šu išammam-šu* " [If a man (?) 1] has been struck a blow on the face and its surrounding (flesh) poisons him " (77, 1, 1, *talammu* from *למה*, like *tabannu* from *בנה*); (ib. l. 2) . . . *mišittu imšid-su-ma lu imitti lu šumeli PA-iš* . . . "a stroke has struck him and either right or left is stricken (?) . . . "; *šumma NA mišitti kišadi GIG* "if a man is hurt by a blow on the neck" (79, 1, 9); similarly on the foot (l. 24), or on the side (*aḫi*, l. 21); *šumma NA mišitti TE iši(ši)* (79, 1, 6), or *GIG* (76, 5, 9), or *INIM.INIM.MA šumma NA mišitti TE iši* (76, 5, 4). *šumma NA mišitti ammīti GIG* (79, 1, 17, cf. 77, 1, 7, 9) looks rather like a ghostly attack than paralysis like death. In some cases the verb appears to be absent : *šumma NA mišittum - ma kat-su u šepi-šu* . . . (82, 2 r. 8, cf. obv. 4, *mišittu-ma*; also l. 1); *UL mišitti murus-su* (50, 4, 7, cf. 6).

7. . . . pine-turpentine, fir-turpentine, flour of roast corn thou shalt pound, sift, mix in beer, bind on his eyes.

8. . . . an application<sup>1</sup> to the eyes.

No. 46. *AM.* 14, 3 (K. 5415 A), probably same tablet as *AM.* 14, 2 (K. 11723).

2. . . . mercury, \*liquidambar . . .

3. . . . pine-turpentine, fir-turpentine, kelp(?), *asa* (*dulcis*) thou shalt bray, in a copper [pan(?) thou shalt mix] . . .

4. . . . mustard, \*\**Calendula*, \*corn-marigold, *tarhu* on his neck [thou shalt put] . . .

5. . . . *ṣab*-stone thou shalt bray, put in oil, anoint the middle of his eyes . . .

6. . . . thou shalt apply, with tamarisk-water for twenty days thou shalt wash his eyes, and the tamarisk-water three times thou shalt pour away, and he shall recover.

7. . . . green thou shalt bray, its waters thou shalt press, leave it under the stars, ditto.<sup>2</sup>

8. . . . sulphate of iron, tamarisk-water which has been set on the fire and . . . has been taken out therefrom, fat of a gazelle's bones together thou shalt bray, apply . . .

10. (Cf. *KAR.* 205, 4.) . . . cattle-dung, mustard, hellebore in wool thou shalt roll, put on his neck [and he shall recover].

11. [If] either (a demon of) evil intent, or . . . , or anything evil<sup>3</sup> . . . seize him, for his recovery [thou shalt do this].

13. Thou shalt take . . . , on a thread of white wool thou shalt thread it: laurel(?)-root, . . . garlic, *asa* (*dulcis*), sulphur, alkali, these seven drugs

KI occurs as follows with *mišitti*: *šumma KI mišittu ša pī-šu* DIB . . . "if the accident of a blow on his mouth has fallen upon him" (78, 1, 5); [*šumma*] *KI mišitti ša miḥri* TAK "If the accident of a blow on the *miḥri* (Holma, 158) has happened" (77, 5, 17, cf. 16: 76, 2, 8, *GAB.RI-tum*); *šumma KI mišitti ša arki* TAK (a blow on the back) (77, 1, 11); [*šumma amelu* (?) *mišitti pani mašid-ma talamma-šu išammam-šu KI [ka (?)]-bar-ti* ["If a man (?) has been struck a blow on the face and its surrounding (flesh) poisons him, it is the accident of a swelling (?)"] (77, 1, 1); *INIM.INIM.MA KI mi-šit-tu* . . . (60, 3, 8) followed by *šumma KI NA maš-di ša GAB.RI . . . zu* (l. 9) without *mišittu*"; *šumma ana KI kat edimmi la-az* . . . "If for the visitation of the hand of a ghost . . . (95, 1, 4); cf. 99, 3 r. 11, *Ana KI kat edimmi la-az-zi*.

<sup>1</sup> *Tipu*, cf. *AM.* 16, 1, 10, *annu ti[pu ša éna<sup>II</sup>]*, perhaps 9, *te-pu*; *KAR.* 191, iii, 10, of drugs as *ti-pu ša KU.GIG*; *AM.* 15, 6, 9, *kima tipi te-ti-ip-[pi]*, 126. Pa. *imposuit (medicamentum)* as in *PRSM.* 1924, 27, n. 1.

<sup>2</sup> Cf. 25, 6, ii, 13.

<sup>3</sup> *KAR.* 184 rev. 2.

. . . thou shalt fold wool : as [thou foldedst] the folds, thou shalt recite [the charm] " May . . . give thee rest ", the neck . . .

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No. 47. *AM.* 14, 2 (K. 11723, *see preceding*).

4. [Incantation against] (a demon of) evil intent . . .

5. . . . on a thread of red wool thou shalt thread ; the drug . . . , *Crataegus azarolus* (?), *kanšam*-plant, tamarisk-seed . . . on his forehead thou shalt bind . . .

(See also *AM.* 48, 7, and 76, 1.)<sup>1</sup>

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No. 48. *AM.* 16, 1 (K. 2500 + 7933) (*follows AM.* 12, 1, *in the same series*).  
*Obverse.*

1. [If a man's eyes] are full of . . . , thou shalt mix *Lolium* (and) flour of parched corn in beer and bind on : for three days to his eyes [thou shalt do this], renewing<sup>2</sup> (it) thrice daily ; on the fourth day thou shalt surround<sup>3</sup> his eyes with *suadu* (and) opium, water in . . . ; . . . (?) . . . (?) of clay<sup>4</sup> and once, twice, or thrice his eyes thou shalt press : marrow of gazelle-bone to his eye[s thou shalt apply]. Then in opium thou shalt bray antimony (and) apply it to his eyes ; thou shalt bray \*gall-apples (and) apply dry to his eyes.<sup>5</sup> Thrice daily thou shalt renew (it) ; thou shalt mix a paste<sup>6</sup> of *mazi* (?), *barhuš* (v. tamarisk), seed of *kutru*, . . . , parched corn, *Lolium* ; apply it dry to his head, bind his head, and for [three] days [do not take off]. On the fourth day thou shalt take it off and shave his head : apply thy paste to his eyes, [and he shall recover].

---

8. \*Storax, cantharides(?), " salt of Akkad," alum, *Salicornia*-alkali, myrrh, sediment of the river(?)<sup>7</sup> roses, total eight drugs as an application for when the man's eyes are scorched by the sunlight<sup>8</sup> and . . .

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10.<sup>9</sup> \*Storax, alum, " salt of Akkad " ; this is an appli[cation for the eyes].

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11.<sup>10</sup> Fir-turpentine, flour of roast corn, roses ; this is an [application for the eyes].

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<sup>1</sup> Note that *AM.* 14, 7, is the tablet next following Kū. iii, and may be part of the same tablet as *AM.* 99, 3 ; 15, 3, has been joined to 73, 1 ; 15, 2, has been joined to K. 2574 (*CT.* xxiii, 39 ff.).

<sup>2</sup> ŠAR = *uddušu*, *SAI.* 2840. Cf. *PRSM.* 1924, 4, n. 3.

<sup>3</sup> *Takaddad* : *kadādu* and *kamū* are both translations of ŠAR (Br. 1758, 1759).

<sup>4</sup> Cf. *SM.* ii, 70, " if it be necessary to treat the whole head, we smear it over with clay mixed with vinegar."

<sup>5</sup> Cf. 92, 8, 9.

<sup>6</sup> *Ulap* ; see *JRAS.* 1924, 453. *Mazi*, doubtful.

<sup>7</sup> See No. 62, n. 1.

<sup>8</sup> See *AM.* 20, 2, 7 ; 39, 1, 41 ; 41, 3, 7, 9.

<sup>9</sup> Dup. *KAR.* 183, 9.

<sup>10</sup> Dup. *KAR.* 183, 7.

12. [If a man]'s eyes have a dazzling(?),<sup>1</sup> he shall go to another house, and the door being shut as if . . . the dazzling(?), ditto, "Away with your dazzling(?)" [he shall say].

14. [If ditto], he shall go to [a house] of darkness<sup>2</sup> and the door being shut as if . . . the dazzling(?) ditto, "Away with your dazzling(?)" [he shall say].

15. [If there be on a man]'s eyes a film,<sup>3</sup> fir-turpentine, pine-turpentine, gum of *\*Pinus Halepensis*, seed of . . .

17. [If within a man]'s eyes hair sprouts and his eyes hurt, salt, tannin (v. . . .), fat of . . . alum, in equal parts thou shalt bray, mix in curd, apply to his eyes . . .<sup>4</sup>

19. [If a man]'s [eyes] are full of flesh growing<sup>5</sup> . . . nettle-[see]d in honey thou shalt bray, apply :

If [ditto] . . . arsenic<sup>6</sup> in curd thou shalt bray, apply : If [ditto] . . .

22. [If a man]'s [eyes] are full of flesh growing and matter(?)<sup>7</sup> comes, for his recovery . . . \*opopanax, \*storax, cantharides(?), salt . . . [in blood] of cedar or in oil of cedar thou shalt mix, apply . . .

25. [If a man]'s eyes are full of flesh and blood, . . . cantharides(?), *Lolium*, these drugs . . .

27. [If a man]'s [eye]s are full of *guḱani*<sup>8</sup> . . . seven days on the threshold(?) . . .

No. 49. *AM.* 17, 1 (K. 6560) + No. 8, *AM.* 3, 5 (*PRSM.* 1924, 13) (possibly belonging to K. 7953, *AM.* 64, 1).

I, 2. (For *itch*, probably) . . . with *uš.gul*<sup>9</sup> thou shalt anoint: the

<sup>1</sup> *G(k,k)iddag(k,k)ida*.

<sup>2</sup> A tomb?

<sup>3</sup> *Libištum*, lit. "a covering, tunic."

<sup>4</sup> Cf. *SM.* ii, 102, "Now as concerning the superfluous hairs which grow inside the eyelids and pierce the eyes."

<sup>5</sup> Cf. the use of *ḥḥ* in Jer. xii, 2; Ho. xiv, 3. For the disease cf. *SM.* ii, 659, "For the eyes which have flesh in them."

<sup>6</sup> See No. 36, iv, 12.

<sup>7</sup> *u* (?) (= *damu* : *sarum*, Br. 8739; cf. the *u* in *u.BU.BU.UL* = probably *bubultu* "ulcer" (see Kū. iii, i, 8; Holma, 150; E. xiii, 132). Cf. *AM.* 20, 2, 5, 7.

<sup>8</sup> *Guḱani*, cf. *CT.* xxiii, 23, 2; my translation, *AJSL.* 1907, xxiv, 338; Jastrow, duplicate, *Trans. Coll. Phys. Phil.*, 1913, 375; Daiches, *ZA.* 1912, 382. *ḡḡḡ* is a worm, but although *SM.* ii, 665, prescribes for worms in ears, there is nothing similar for eyes. It cannot be *ḡḡlá* of *SM.* ii, 100?

<sup>9</sup> Cf. 5, 5, 2.

skin of an ass in fire thou shalt reduce, bray, apply<sup>1</sup>: hay in fire thou shalt reduce, apply to the affected surface<sup>1</sup> with *ta'a* (fat ?) of a male sheep anoint the affected surface: leather thou shalt dry, pound,<sup>2</sup> [apply]: . . . "ox of the river"<sup>3</sup> in fire thou shalt reduce, apply to the affected surface: \*\**Calendula* thou shalt bray, anoint the affected surface: . . . thou shalt rub, thou shalt cover(?)<sup>4</sup> the affected surface with a gold ring.

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II, 1. If a man is full of itch,<sup>5</sup> fennel (and) . . . [toge]ther thou shalt bray, mix in oil, [anoint and he shall recover].

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2. If ditto, \**Ricinus*, sumach, thou shalt bray, in . . . wash, the rind of . . .

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3. If ditto with oil of fishes' inside(?)<sup>6</sup> thou shalt anoint . . .

---

4. If ditto, "scab of the housewall" (= calcium nitrate ?)<sup>7</sup> thou shalt rub, and anoint(?) . . .

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5. \**Storax*, fennel, \**Ricinus*, these three drugs for itch . . . , root of *barḥuṣ*, root of tamarisk, cummin . . . [thou shalt apply].

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No. 50. *AM.* 17, 4 (K. 5906).

3. Marrow of a male sheep's "long bone" . . . , *Nigella*, pomegranate-water . . . thou shalt mix together, in honey, curd, cedar-oil . . . [thou shalt apply].

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6. <sup>8</sup> If a man's eyes do not see, that man [has walked(?) in] the heat of the day;  $\frac{1}{2}$  shekel of \*storax,  $\frac{1}{4}$  shekel of "salt of Akkad" [in honey(?)] (and curd) . . . [thou shalt bray, apply].

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8. If the object of vision of a man's eyes is multiplied,<sup>9</sup> fat of a black snake<sup>10</sup> . . . , fat of a lion,<sup>11</sup> *asa foetida*-gum, opium (*v.* gum of \**Pinus Halepensis*), *Salicornia*-alkali . . . in equal parts in copper-dust in mountain-honey thou shalt mix, bray, apply . . . to his eyes apply and his . . .

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<sup>1</sup> i.e. as ashes.

<sup>2</sup> Cf. *SM.* ii, 657, old soles of sandals for sores in head, and particularly *PRSM.* 1924, 15, No. 15, 2.

<sup>3</sup> Not "hippopotamus" here (*MA.* 48).

<sup>4</sup> *Ta-kas*, possibly connected with כוס "cup", but uncertain. *Anṣabtu*, a finger-ring (*Holma, WB.* 5). Cf. *AM.* 65, 5, 24.

<sup>5</sup> *Guraštu*, *PRSM.* 1924, 10, n. 1.

<sup>6</sup> Cf. the "garum" of Pliny (*NH.* xxxi, 43) prepared from the intestines of fish, from which "garum" came the refuse called "alex" (ch. 44) used for scab in sheep and ulcerations.

<sup>7</sup> *PRSM.* 1924, 4.

<sup>8</sup> Probably duplicate *AM.* 18, 4, whence the restorations.

<sup>9</sup> *Diḡil éná* <sup>II</sup> *-šu mádi*, cf. *Kü.* ii, iii, 49, "If a man drinks beer and *išdi*<sup>VI</sup> *-šu palḡa diḡla mádi*."

<sup>10</sup> Cf. *AH.* 252, l. 14, [*šér*] *širi ṣalmi* = the *ṣadanu*-plant.

<sup>11</sup> = opium, *AH.* 5, l. 69.

No. 51. *AM.* 17, 6 (K. 11568) + 18, 8 (K. 13500).

Col. i.

1. . . . dates, 2 shekels of gum of \*galbanum(?) . . . [scab ?] of the wall<sup>1</sup> together in oil thou shalt mix (and) bind on.

3. . . . their sight(?) . . . For their recovery fir-turpentine . . . , . . . , cantharides(?), these four drugs in equal parts [thou shalt mix, bray, in oil] of cedar anoint, apply to the affected surface, bind on, and he shall recover.

Col. ii.

1. . . . (it is) the "Crushing of Ishtar"<sup>2</sup> . . . on the affected surface thou shalt anoint curd, [and he shall recover].

3. For the "Crushing of Ishtar" . . .

4. For the *erimu*<sup>3</sup>-skin-trouble . . . these three drugs together thou shalt bray . . .

No. 52. *AM.* 17, 5 (K. 3642).

1. To remove soreness<sup>4</sup> anoint thereon with the urine of a white dog, [and he shall recover].

2. For ditto, an egg from a nest which has been spilt on the ground [thou shalt anoint(?)] thereon.

3. For ditto, thou shalt bray mustard, *asa foetida*, hellebore, . . . , \*ammi, \*mint, lupins, [*\*Calendula* ?], \*corn-marigold, male mandrake-root, licorice-root, . . . , \**Anacyclus*, in scented(?)<sup>5</sup> oil without a meal [let him apply ?].

7. For ditto, thou shalt bray *asa foetida*-root, in beer without a [meal let him drink ?].

<sup>1</sup> See No. 49, ii, 4.

<sup>2</sup> Cf. *AM.* 44, 1, ii, 10.

<sup>3</sup> *Erimu*, a skin disease (Dennefeld, *Geburts.*, 30b r. 17). Cf. the plant "*erimu* (probably *šam erimu* "plant for *erimu*", *AH.* 58). Cf. ܥܪܝܡܐ "a rough place", i.e. hence roughened or chapped skin. *RA.* 1913, 77 gives *DAR.A* = *e-ri-mu*.

<sup>4</sup> *Umšatu*. Cf. *AM.* 18, 3, 1, "If he have *umšatu*," \**Ricinus*, alkali, etc., being applied locally. Here *Ana umšati nasāhi(hi)* "to remove *umšatu*" (apply the urine of a white dog, or various other remedies; cf. l. 10). *Umšatu* may occur *ina lib uš-šu* (in the middle of his penis, 22, l. 19). In 40, 5, 5, after anointing, *umšate uk-ta-* . . . It is therefore an ailment, probably a skin-trouble. Holma (p. 34) quotes S. 1419, 6, *šumma umšatu* (*DUB*, "Aussatz, o. ä.") *elanu u-ru-uḥ* (hair) *imni šaknat*; (p. 96), K. 4020, *šumma birku rabi-ma, arik-ma, ina libbi or ina pi birki-šu umšatum*; (p. 162, n. 4), *SAI.* 2597, *DUB* = *umšatu*, quoting Meissner, *Supp.* 10a, K. 4020, "Speziell Geschlechtskrankheit." I doubt this, and prefer to see in it ܢܦܝܢ "raw flesh", i.e. sore skin (Holma, *KB.* 5; Meissner, *Bab.-Ass.* ii, 291, "Geschwür").

The drugs certainly coincide with the expected treatment.

<sup>5</sup> *BAR.GA*, *Kü.* 110.

8. For ditto, *Salicornia*-alkali, myrrh, . . . pomegranate-rind, roses, together thou shalt bray [and apply] . . . destroying (?) soreness, *Salicornia*-alkali . . .

No. 53. *AM.* 18, 1 (K. 13465).

A mutilated eye-text with similarity to *AM.* 9, 1, 22 (cf. l. 7, A.GA), and 25.

No. 54. *AM.* 18, 3 (K. 10535).

1. [If a man] have soreness, \**Ricinus*, *Salicornia*-alkali, . . . fennel, in oil of \*storax thou shalt bray, in . . . in mountain-oil thou shalt anoint him and [he shall recover].

4. [If ditto], myrrh, pine-turpentine, thou shalt bray, in [ . . . -oil thou shalt mix] . . . for fourteen days thou shalt bind on [and he shall recover].

6. [If a man]'s right eye is inflamed (swollen) and te[ars flow] . . . for his recovery . . .

No. 55. *AM.* 18, 4 (K. 9555). (Ll. 6 ff. are probably duplicate of *AM.* 17, 4, 6.)<sup>1</sup>

No. 56. *AM.* 18, 6 (K. 8832). (Possibly same tablet as *AM.* 14, 1, K. 8349.)

3. . . . thou shalt mix, rub.<sup>2</sup>

4. [If a man's eyes are sick<sup>3</sup>], tears flowing, the eyes being full of film . . . \*storax, cantharides (?) . . . [in oil of] cedar thou shalt mix, apply to his eyes and he shall recover.

7. [If a man's eyes are sick] . . . the object of his vision<sup>4</sup> being indistinct (heavy), to remove the white(?) which is on the pupil<sup>5</sup> of his eyes . . . [in] oil of cedar thou shalt mix, apply to his eyes and he shall recover.

9-10. Mutilated, but similar.

No. 57. *AM.* 18, 7 (K. 9869).

5. . . . Alkali, savin (?) (or tragacanth (?)),<sup>6</sup> \*\*\**Conium maculatum* . . . , the plant "raven's-foot"<sup>7</sup> . . . , wherein *katiki* (?)<sup>8</sup> comes forth, thou shalt pound (and) strain . . .<sup>9</sup> either in *mulu-tinna* beer [or in . . . thou

<sup>1</sup> 18, 5, joins 73, 1.

<sup>2</sup> *Tetenikk[i]*, *PRSM.* 1924, 4, n. 6, and see Ebeling, *Arch. f. Gesch.*, xiv, 1923, 35.

<sup>3</sup> Cf. 9, 1, 31.

<sup>4</sup> *Di-gal*, from l. 9, cf. *di-kal*, 9, 1, 32, and *di-gi-il*, 17, 4, 8.

<sup>5</sup> Cf. *PRSM.* 1924, 28, n. 10.

<sup>6</sup> See *JRAS.* 1924, 452, n. 7.

<sup>7</sup> *AH.* 255.

<sup>8</sup> Text re-examined. *Ka* might be *Kur dis*.

<sup>9</sup> . . . *iš du* 'i, meaning doubtful.



shalt knead] . . . for one hundred days he shall drink . . . [(these) prescriptions ?] have no equal . . .

(L. 11 indicates an eye-text.)

No. 58. *AM.* 18, 10 (K. 4116).

1. . . . urine . . . the middle of his eyes . . .

4. When a man's eyes . . . , a drug against pain . . .

6. To appease . . .

7. Fat, shell, salt, to the middle of his eyes [thou shalt apply] . . .

8. Thou shalt bray salt besides(?) \**Ricinus* in honey [apply] . . .

9. If a man's eyes . . .<sup>1</sup>

No. 59. *AM.* 75, 2 (K. 6629). A fragment of medical prognostics.

Ll. 5–8, *pa'sat*, *pa'sa*, of eyes, may be either פִּיץ “flow” (i.e. stream with water), or *pāšu* “bruise”, less likely. *Pa'zūtim* is applied to roses (see No. 28, A, l. 24), which, with ground *Lolium*, are to be made into a *rabiku* and eaten in oil and honey. Ll. 9–11, either eye or both may set up (*nadû*) IM.MAL.LI = *kalû*. *Kalû* is a difficult word: IM.GUŠKIN (“gold clay, gold earth”) = *illur panî* (“face bloom”)<sup>2</sup> = *kalû* (SAI. 6352), and on CT. xix, 21, 32, it is followed by IM.DIR (= “red clay,” *šeršerru* “red ochre”). “Face bloom” may be rather the lighter tint of the Arab than the ruddiness of the Northern European (probably represented by *kalgukku* “red *kalû*”, MA. 383). *Kalû* must be an earth of a golden-brown colour (paralleled by IM.UD “plaster, gesso”, IM.DIR “red ochre”), probably ὤχρα “yellow ochre”, the reference in this eye-text being to the muddy-yellow appearance of eyes in jaundice.

Ll. 12–16, *tarkat*, *tarka*, of eyes, in ll. 15, 16, followed by “and will not open”. *Tarāku* appears from MA. 1193 to mean “to beat” and “to fail” (ترك “abandon”, הָרַךְ “destroy”), probably here with the intransitive sense.

<sup>1</sup> *AM.* 19, 1, and 20, 1, dup. of K. 2574, CT. xxiii, 39 ff.

<sup>2</sup> *Illuru*, long known as equivalent for “flower” (MA. 49; HWB. 76). *I. sâmu* = “scarlet anemone” (AH. 56), so that *i.* must be the calix or bowl-like form of the anemone (rose, poppy). King, CT. xxvi, 24, 32 ff., translates the description of the “female colossi of alabaster and ivory” *ša illuru našâ kitmusa rittašin* “wearing horned-headresses (?) having bent talons”, but I think it should be “which bear up the calix, their forelegs bent”. The “calix” is the great column-base carved in form of a flower, borne on the backs of colossi (e.g. the picture of the model of a female colossus standing, bearing such a base, G. Smith, *Ass. Disc.* 174; for such a calix (without a beast), Perrot, *Histoire*, ii, 223, and Woolley, *Carchemish*, ii, 155; for a couching beast with bent forelegs bearing a column, Pottier, *Ant. Assyr.* 144; Ménant, *Glyptique*, ii, pl. 10, 4). *Illuru* thus certainly means “calix”, especially (with *sâmu*) of the red anemone; hence *pâri Ašur-li* . . . *illuriš usimu* (Sarg. Cyl. 33), paralleled by *mašak A. akuš* (“the skin of A. I flayed”, Khors. 56), must mean that Sargon tricked it out like a flower-calix, or (red) anemone, probably dyeing it red like the skin of Ilubidi (Cyl. 25). *Illur panî* would thus parallel our poetical “bloom”, “roses”, “damask”, of cheeks.

No. 60. *AM.* 94, 8 (K. 7279), *similar*.

For *ḥupṭi ênâ*<sup>11</sup> see No. 28, A, l. 36. *Ṣadira*, probably 𐎶𐎶𐎵 “be afflicted with nausea”, in Etpa. “be disturbed”.

No. 61. *AM.* 105, 2 (K. 3957), *similar*.

Ll. 8, 10, *iṣṣanunda*, of the eyes, from *ṣādu*, lit. “hunt”. *Iṣṣanunda* is used of demons who press on the land like a storm (*abubu*) (*Devils*, i, 63, 11); of eyes, 13, 4, 1 (NIGIN-*du*); 22, 2, 1 (NIGIN.MEŠ-*du*), cf. 35, 7, 2; 85, 1, vi, 5 (*iṣ-ša-nun-du*); 14, 5, 9 (*i-ša-nun-du*, perhaps not eyes); uncertain, 14, 5, 12 (*i-ša-nu-du*); 97, 4, 6 (*iṣ-ša-nun-du*). In a prayer to the Sun-god (97, 1, 19) the suppliant says ŠAK.KI<sup>11</sup>-MU *i-ḥi-is-su-u* IGI <sup>11</sup>-MU NIGIN-*d[u]*, so that it is probably “oppress” in the sense of “ache”, rather than “hunt” = “roam” = “roll”.

No. 62. *AM.* 92, 8 (K. 2508).

1. . . . into his eyes thou shalt blow . . . ditto.

3. . . . thereon shell, fine oil . . . thou shalt burn, the smoke of the . . . (?) . . .<sup>1</sup> to his eyes thou shalt apply, and he shall recover.

<sup>1</sup> IM.TIG.EN(?)*.NA*. IM.TIG occurs in *AM.* alone (3), 31, 7, ii, 10; 51, 1, 12, glossed IM.TIG.EN.*NA*; 78, 7, 7; in IM.TIG.EN.*NA* (13); 7, 3, 2; 45, 6, 11 (IM.TIG.EN); 48, 1, 3, 6; 48, 3, 3; 51, 1, 12; 54, 1 r. 11; 58, 2, 3; 75, 1, 33; 78, 5, 9; 78, 7, 3, 6; 79, 1, 14; in IM.TIG.GAR.RIN.*NA* (6) 5, 5, 11; 23, 8, 4; 40, 5, 11; 43, 2, 7, 9; 44, 1, ii, 6. (Uncertain are 7, 4, ii, 4; 16, 1, 8; 29, 5, 4; 51, 1, 6; 53, 1, iii, 5; 82, 1 r. 4.)

IM.TIG = *ḳadutu* = *didu* (i.e. *tiṭtu* “mud”); IM.TIG.EN.*NA* = *ḳadut* (and *ḳadû*) *ṣikani* or *ṣiknu sa nâri* “bed of the river”. For these see Del., *HWB.* 581, and for a short discussion on the medicinal use of this “bed of the river” see Kû. 102. It also = *ḥa-a-pu* (Smith, *CT.* xxxvi, iii, 11; *AH.* 257). IM.TIG.TIN.*NA* = *ḳadutum ṣikari* = *ṣurṣummu ṣa* EI.ŠAG (“lees, yeast of *kurunnu*-beer”); IM.TIG.A.AB.BA = *ḳadut tâmti* (“of the sea”). IM.TIG.ID.DA = *ḳadut nâri* (“of the river”). See *HWB.*, ib., and Br. 8406, 8407. There is little doubt that the accepted translation of Kûchler is on the right track, but it is difficult to settle the exact medical use.

In medicine IM.TIG.EN.*NA* is usually drunk for stomachic troubles (45, 6, 11; particularly 48, 1, 6, brayed and drunk alone in beer); chest (51, 1, 12), anus trouble (58, 2, 3). But it is also used externally,  $\frac{1}{2}$  *ka* in poultice for stomach and back (Kû. ii, 1, 4), a very small amount. I had thought of sulphate of magnesia (Epsom salts) as a possibility, but the curious external use is a little against this, and also we should have expected it to have been defined by the word “salt”. At the same time hydrated magnesium sulphate is found “in solution in seawater and in mineral waters; also as efflorescent crusts and masses, as in the limestone caves of Kentucky and encrusting serpentine and other rocks rich in magnesium” (Rutley, *Elements of Mineralogy*, 166). The Admiralty Staff, *Geology of Mesop.*, 14–15, gives the bulk of the dissolved salts in the sediment of flood water as bicarbonates of lime and magnesia and some potash. The Assyrian doctors may have used this sediment internally on this account. There is some similarity to Pliny’s “flower of salt” (*NH.* xxxi, 42), found in Egypt, brought down by the waters of the Nile, which is sophisticated and coloured with red earth, the sediment being even shaken to renovate its saffron colour. When drunk with wine and water it has a purgative effect, and it is used in deterative compositions, and for removing hairs from the eyelids. IM.TIG.GAR.RIN.*NA* is used externally (apply, bind on, for itch, etc.). GAR.RIN.*NA* is unknown, and hence it is difficult to identify the drug.

6. [If a man]'s [eyes] . . . and is heavy, for<sup>1</sup> his recovery *asa foetida*-gum . . . eighteen months(?) . . .(?)<sup>2</sup>

8. . . . five grains of shell of \*storax(-fruit) in oil thou shalt bray, apply.

9. . . . thou shalt apply dry.<sup>3</sup>

### C. VARIOUS DISEASES OF THE HEAD, &C.

No. 63. *AM.* 21, 2 (K. 6196), which follows *AM.* 1, 1. Cf. 22, 2 (K. 3550); 43, 5, 7 (K. 9441); 54, 3 (K. 8716); 56, 1 (K. 8248); *CT.* xxiii, 46, 26; *VAT.* 8968, 1 (E. xiii, 4).

1. If a man' [s head hurts him], his tongue pricks him, his eyes [trouble<sup>4</sup> him], his [ears] sing, his throat chokes him,<sup>5</sup> his neck-muscles hurt him, [his] breast, [his shoulders and his loins]<sup>6</sup> hurt him, his groin<sup>7</sup> . . . his

<sup>1</sup> Re-examined: *ana* should be inserted in my copy.

<sup>2</sup> *ZI HA TI*: hardly *innasiha(ha) ibaluṭ* "it shall be removed, he shall recover".

<sup>3</sup> Here should be added a note on *AM.* 76, 6 (K. 3719), obviously connected with *AM.* 4, 1 (K. 2416), *PRSM.* 1924, 12. L. 9, "[Incantation] to turn grey hair black." L. 10, "thou shalt take the head of a male *išsur hurri*, boil, . . . apply, and the grey hair shall turn black." (Cf. *PRSM.* ib., 16.) I prefer the old idea of Houghton (*PSBA.* viii, 107) for *išsur hurri* "bird of the ravines" (better "cave-bird", which Langdon, I see, maintains in his *Babylonian Wisdom*, 59) to Delitzsch (*Ass. Studien*, 113) "hawk". The latter depends on حُرَّ "hawk", and the Assyrian synonym for *išsur hurri*, *buṣu* (as it has been read) باز "hawk".

But I think *hurri* is more probably here the ordinary word "cave", חֹר, *Morever*, I doubt the reading *bu-ṣu* without a long vowel in either syllable; it is far more probably *sir-ṣu*, and we may identify *sirṣu* with שִׁרְצָן, comparing Lev. xi, 19, 20: בָּל : וְאֶת־הַשִּׁרְצָן . . . שִׁרְצָן הָעוֹף הַלֵּךְ עַל־אֲרָבַע " . . . and the bat. All fowls that creep, going upon all four", a description of the bat, to which anyone who has seen a bat shuffling along the floor of an Eastern khan will testify. Cf. *birkā ša uktassā sir-ši-[iṣ]*, the comparison being to knees bound "like a *sirṣu*" (*VR.* 47, b 25, where *sir-ši* = *iṣ-ṣur hur-ri*). The simile must be from the bat where the legs are included in and joined by the wing-membrane.

Some evidence may be drawn from the fact that the equation *sirṣu* = *išsur hurri* (*CT.* xiv, 4, 1, 7) is immediately followed (l. 8) by *du-u-du* = *ip-pil-tum*, although I admit that just a position in syllabaries carries little weight. But *dādu* must be דָּדוּ: "bat", and *ippiltum* (which I prefer to Delitzsch, ib. 114, *ib-ne-tum*, אֲבַנְיָהָ) will then be the uncouth דָּדוּ, by some metathesis due to *l* in the word.

For comparative purposes I add K. 5418, i, 5 (quoted Del., *HWB.* 292), *ṣabē pagri išsur hurri* "men with bodies of *išsur hurri*", where "bats" is at least as probable as "hawks", and D.T. 59, 11 (ib.), "like an *išsur hurri* *ina narbaṣiki* (in thy dwelling)." *SM.* ii, 690, prescribes the head of a bat boiled in oil, for making hair grow; on the other hand, p. 702 recommends a hawk's blood. (For bats in caves see Layard, *Nineveh and Babylon*, 307.)

<sup>4</sup> [*Išsanundu*], see No. 61, ll. 8-10.

<sup>5</sup> *AM.* 22, 2, 2, *iṣ-ḥat-su*, the usual word for pressing grapes. See p. 45, n. 1.

<sup>6</sup> *Naḳlabu*, Holma 57, *Weiche* (?).

<sup>7</sup> *Sapulu*.

hands hold poison, his fingers . . . cramp<sup>1</sup> him, his stomach is inflamed,<sup>2</sup> his bowels are hot,<sup>3</sup> his knees . . . him, his flesh holds poison . . . [instead of ?] speaking . . . (?)<sup>4</sup> . . . with his stomach he speaks . . . , is delirious<sup>5</sup> . . . (*remainder broken*).

No. 64. *AM.* 22, 2 (K. 3550), cf. *AM.* 21, 1 (K. 6196).

*Obverse.*

1. [If a man's head hurts him], his mouth pricks him, his eyes trouble him, [his ears sing], his throat chokes him, his neck-muscles hurt him, . . . his fundament, his breast, his shoulders and his loins hurt him, [his fingers] are cramped, his stomach is inflamed, his bowels are hot, . . . his hands, his feet and his knees ache,<sup>6</sup> he has . . . , either his bowels are affected, or his kidneys are upsetting him, . . . or he is sick of retention, either restriction of constipation or restriction of breath . . . , or is sick of nephritis(?)<sup>7</sup> or is sick of bile, or is sick of jaundice, . . . [or] is sick from a curse, or is sick of ulcers(?), or of rheumatism, or of the hand of a ghost, . . . or is sick of the demon "Raiser of the Head for Evil". . . . To assuage his obsession<sup>8</sup> . . . poppy, "stone" of poppy (opium), *Artemisia*, \*\*balsam, \**sagapenum*, . . . licorice, root of licorice, male *Mandragora* . . . [*kan*]*kadu*, sumach, *lidrušu*, *Salicornia*-alkali, . . . fennel, fennel-root, *šašumtu*, \**Arnoglosson* . . . *Solanum* . . .

*Reverse.*

3. . . . gum of \*galbanum, turmeric . . . , . . . (?) into his nostrils [thou shalt blow, and he shall recover].

6. . . . pine-turpentine, hellebore, a plant for pain(?) . . . together thou shalt pound, with *uša*-beer and . . . thou shalt mix, . . . , [in] rose-water he shall wash, with oil of fir-turpentine thou shalt anoint, [and he shall recover].

<sup>1</sup> [*I-kal*]-*la-šu*, cf. 22, 2, 4.

<sup>2</sup> *Innapaḫu*.

<sup>3</sup> *Ir-ru-šu ia-ru-ru*, cf. 43, 5, 8, *irrušu iarrur*.

<sup>4</sup> *Muḫku*.

<sup>5</sup> *Tên-šu iltana* . . . (from *šanû*).

<sup>6</sup> *Ikaššašu*.

<sup>7</sup> *SA.HI.BIR*, probably connected with *SA.HI.RA.RA* = *rapadu*, a disease (Br. 3143) (cf. *AH.* 83, 258). As *BIR* = "kidney" we may probably see some kidney trouble here.

<sup>8</sup> *Ana maš-tak-ti-su bulluṭi*. *Maštaktu* is said of eight colossi, each of 4610 talents, *mal-tak-ti erī nam-ri* "(with) overlay (?) of bright copper" (Sargon, *Khors.* 162), (? *𒌦𒌶*, Pu. "be overlaid with rust"). The lion-heads found by Dr. Hall at El-Ubaid will bear this out. The word occurs also with silver in the difficult proverb (Jäger, *BA.* ii, 286 ff.) *simme la asa bubuta la akala maštaktum kaspi u mašarru ḫuraši silimta ana nadani bubuta ana pašari ikkalû*. The Sumerian equivalent here is *GIŠ.KI.LAL*, and *KI.LAL* = *sanaku ša šarpi*, i.e. "pressing of silver" (overlay or inlay?). *KAR.* 70, 5, gives *INIM.INIM.MA maš-tak-ti [lib] ZI.GA* (for the restoration see rev. 22). A root *𒌦𒌶* is found, used of ears (*šuttuḫa*), and finger-nail (*šuttuḫat*) (Dennefeld, *Geburts.*, *vocab.*, "beschädigt").

9. . . . \*ammi, pine(?), *Salicornia*-alkali, hellebore, fir-turpentine, pine-turpentine, thou shalt mix [together], apply(?),<sup>1</sup> and he shall recover.

11. . . . fir-turpentine, pine-turpentine, mustard, seed of *kuṭru* . . . these drugs thou shalt pound (and) strain; parched *Lolium* . . . in a pan thou shalt mix, spread on vellum, anoint him (*sic*) and he shall recover.

14. . . . alum(?), *asa foetida*, \*storax, pine-turpentine, fir-turpentine, . . . together thou shalt pound, strain, in kidney-suet of a male sheep, wax(?) . . . at his anus apply: an enema<sup>2</sup> besides . . . hellebore, \*ammi, \*mint, *asa foetida*, . . . *suadu*, seed of . . . (*remainder mutilated*).

22. (*Dup. of AM. 41, 1, iii, 22 ?*) . . . fir-turpentine, pine-turpentine, roses, *Lolium*, . . . mustard, \*mint, \*ammi, saffron, . . . fourteen drugs in beer (and) vetch<sup>3</sup> water . . . [at his anus] thou shalt pour.

#### D. DISEASES OF THE MOUTH.

The series *Šumma amelu šinnê<sup>pl</sup>-šu imarašu<sup>pl</sup>* ("If a man's teeth ache") is a short series, apparently only of two tablets, probably preceding in order the series *Šumma amelu pû-šu ikabbīt*.

<sup>1</sup> *Te* (?) -*pu*(*sir*)- . . . (?) -*ma*.

<sup>2</sup> NAGAR (Br. 11163) must be *allanu*, as Ebeling, *Arch.* xiv, 35, saw, recognizing the meaning ("zäpfchen"). Cf. *AM.* 43, 1, 6, "these six drugs NAGAR-*nu šamru* are a powerful NAGAR-*nu*," while ll. 4, 10, 18, speak of making an *al-la-na(an)* (for his anus). 74, 1, 33, speaks of kneading roses, fenugreek, and *Lolium* in rose-water, binding it on, mixing in oil, making a NAGAR, putting it to his anus; 57, 1, 6, of mixing certain drugs in oil, making a NAGAR-*nu*; 25, 5, 5, of mixing drugs in oil, NAGAR-*an ša* . . . Kü. iii, i, 49 . . . *išteniš HAR.HAR ina lipi tuballal NAGAR-nu teppuš(uš) šamni tasalaḥ ana ku-šu tašakam*, i.e. grind together . . . , mix in fat, make an *allanu*, sprinkle with oil, put to his anus. On the other hand, 53, 9, 7, speaks of the patient having . . . and (it) pouring blood, . . . \*ammi, *Lolium*, alkali . . . thou shalt make an *[alla]na*, put to his anus; 47, 1, 2, for trouble in which sleep is concerned, for his recovery bray mandrake and \*chamomile, mix in oil, make an *al-la-na* . . . ib. 4, for something similar, "that man KU.GIG (anus trouble) . . . , KI.KAL of dates, KI . . . , make an *al-la-na* . . . "; 53, 11, 7, " . . . KI.KAL of dates pound, [make] an *al-la-na* "; 58, 9 r. 3 . . . *al-la-nu* KU.GIG (cf. ll. 6, 8); 43, 1, 18 . . . "dates of Dilmun thou shalt mix, an *al-la-na* . . . "; 5, 7, 6, . . . HI *al-la-na KAK-uš*; 101, 3, iv, 7, [*al*]-*la-na KAK-uš NI 'erini šud ana ku-šu tašakan(an)-ma ina-eš*; 50, 6, 6, . . . *tabašal (šal) tušešd(a) al-la-na* . . . ; 57, 5 r. 6 ff., \*ammi, \*mint, *asa foetida*, roses, *Lolium*, opium, salt, *Salicornia*-alkali, suet of the kidney of a male sheep, these ten drugs *al-la-an te[ppuš]*; 43, 1, 7, " \*ammi, hellebore, *Lolium*, (?), \*storax, *asa foetida*, alum, fir-turpentine, [pine]-turpentine, myrrh, gum of andropogon (?), salt, these twelve drugs separately thou shalt pound . . . boil in fat, wax (and) [gum] of \*galbanum, mix, an *al-la-an teppuš(uš)*, [at his anus] apply, and he shall recover." Cf. also 43, 1, ii, 6; 81, 9, 6; 96, 2, 2. Medically it is obviously an "injection", "clyster", "suppository"; philologically it may be from *elēlu* "be pure", with *-anu* attached, lit. a purgative, parallel to *κλύσμα* or "drench". Note the similarity of *SM.* ii, 507, and also the suppository *KAR.* 201, obv. 45, . . . *lu ina lipi tuballal ubani teppuš(uš) ana k[u-šu tašakan]* (cf. also rev. 17, 18) " . . . or in fat thou shalt mix, a 'finger' thou shalt make, put to his anus", such as would nowadays be made of soap for a baby; cf. *JRAS.* 1924, 456, *allan šerri* "an *allanu* (enema) for a baby".

<sup>3</sup> A.ŠA.HAR.RA : ŠE.GU.ŠA.HAR.RA, obviously one of the vetches (*AH.* 278, *Vicia spec. impr. Ervilia*); "water of vetches," like "water of lentils", *AH.* 114.

*Tablet I.*

No. 65. *AM.* 23, 6 (S. 234); *AM.* 24, 2, and 25, 2 (K. 10330 + 79-7-8, 34), probably part of 68, 5 (K. 11753); *AM.* 25, 9 (K. 16401); *AM.* 28, 1 (K. 2439 + 2849) + 30, 8 (K. 2479) + 25, 1 (K. 7635) + 30, 10 (K. 13407).

## Col. i.

1. (*AM.* 28, 1.) If a man's teeth hurt, thou shalt take a *mušdimgurinna*<sup>1</sup> . . . , the white of its inside thou shalt enclose in wool, with oil [sprinkle(?), put it on his tooth]; male mandrake-root, \*ammi-root, . . . \*storax, gum of \*galbanum, vinegar, . . . flour<sup>2</sup> against his mouth (tooth) [thou shalt bind and he shall recover].

6. Powdered alum, . . . \*galbanum, dates . . . , juice (tops) of *Crataegus azarolus*(?) . . .

9. *Hi*- . . . -plant, . . . powdered alum(?) . . .

(After a gap of about 10 ll., *AM.* 30, 8.)

(*AM.* 30, 8.) 4. If ditto, for one day thou shalt rub . . . If ditto, flour of dust of millet . . . he shall pour<sup>3</sup> . . .

7. (*Dup. of AM.* 30, 13, 6.) If a man's tooth hurts him . . . If ditto, a green (yellow) frog . . . If ditto a green (yellow) frog . . .

(*AM.* 25, 9, K. 16401, is probably the left-hand lower corner.)

(25, 9.) 2. If a man's mouth . . . thou shalt roll, sprinkle with oil . . .

4. If ditto . . .

5. If ditto . . .

6. If ditto . . .

7. . . .

8. If ditto . . .

9. If ditto . . .

(Col. ii is unidentified: it might possibly be *AM.* 27, 9, K. 13385, an incantation for "When blood comes into a man's mouth". Except for this text of Col. iii the beginning is lost until we reach 25, 1, iii, 1 ff.: l. 10 "Incantation for Toothache". An incantation begins with ll. 11, 12, and after a gap of about 3 ll., 28, 1, iii, joins. After two ll. of ritual comes an incantation, 28, 1, iii, 4-7 + 30, 10, 1-4, and 24, 2, 1-6, and then another ritual and incantation which can be nearly completed from 24, 2, 7-15, and 28, 1, iii, 7-13 + 30, 10, 5-10 as follows:—)

<sup>1</sup> See No. 34, l. 4.

<sup>2</sup> *Upuntu*.

<sup>3</sup> *DUB - rak* = *isarraḫ*, as in Zimmern, *Rit.*, p. 223. *I-sar-raḫ*, 24, 5, 15; *ta-sar-raḫ*, 54, 1, 8, 11, of pouring or spreading either "flour of \*\*gum (*kirkiranu*) (of pine)" or pounded \*ammi on (= *ana pani*) a thorn fire to fumigate his anus. Is it שָׂרַק "spread"?

Incantation for Toothache . . . the charm [three] times over it thou shalt recite . . .

4. Charm.<sup>1</sup> O Shamash, because of my tooth which hurteth me [some ghost(?) (un)bu]ried(?), to whom I have not offered food nor poured forth water, is angry; like a sealed tablet(?)<sup>2</sup> to thee I pray that I may shut him in and cover him(?) over, like a moth whose tooth hurteth him not, so shall tooth, too, not hurt me.

(Then follow several mutilated prescriptions and incantations: 28, 1, iii, 14 ff.; 24, 2, 16 ff.; "Incantation for Toothache . . . in the morning [thou shalt recite] the charm three times . . .

Charm. After Anu [made(?) . . . (and) . . . made Eridu?], Eridu made GI . . . like the star(s) a number [had not?] . . . , harm(?) . . .

Incantation for Toothache . . . [thou shalt tie a *patinnu*<sup>3</sup>-bandage], as [thou tiest] the bandage [the charm thou shalt recite], put it on his tooth and . . .

Charm. Anu . . . , after Anu made . . ."

The text then breaks off, but 25, 2, 1-4, may supply the completion (Col. iv) with " [The charm is] not ya-tu, it is the charm of (such and such a god)". 25, 2, 5-13 supplies the ends of lines of the next portion, and then comes the Legend of the Worm, CT. xvii, 50; AM. 23, 6, 1 ff.; 25, 1, iv, 1 ff., and 2, 15 ff.):—

*Incantation for Toothache.*

Charm.<sup>4</sup> After Anu made the heavens, the heavens made the earth, the earth made the rivers, the rivers made the canals, the canals made the marsh, the marsh made the Worm. The Worm came weeping unto Samas, (came) unto Ea, her tears flowing: "What wilt thou give me for my food, what wilt thou give me to destroy?" "I will give thee dried figs (and) apricots." "Forsooth, what are these dried figs to me, or apricots? Set me amid the teeth, and let me dwell in the gums, that I may destroy the blood of the teeth,

<sup>1</sup> This must be thus restored: *Šiptu. <sup>iv</sup>Šamaš aš-šum šinni-ia ša ik-kal-an-ni . . . -bi-ru* (✓ קבר?) *ša ki-is-pa la ak-si-pu-šu u me-e la ak-ku-šu* [ . . . ] *it-taš-bi-is ka-ni-i[g(?)g]iš(?) ka-a-ša am-hur-ka ak-ta-la-šu u ak-ta-at(?)ma(?)š(?) kima a-ša-ši šinni-šu la ikkal-šu a-a-ši šinnu la ik-kal-an-ni.*

<sup>2</sup> Or "a sealer (of tablets)".

<sup>3</sup> *Patinnu* = *parsigu*, particularly "head-bandage" (MA. 835). Cf. in 45, 5, 5, xiv *ku pa-tin-ni tu-kap-pat* "thou shalt tie together (קפף) fourteen bandages" for stomach-trouble, i.e. to swathe the man's stomach. *Kapātu*, PRSM. 1924, 23, n. 7.

<sup>4</sup> This text has been previously translated in my *Devils*, ii, 160; *Semitic Magic*, xliii; Meissner, *MVAG*. 1904, 74. AM. 25, 2, 15, allows us to restore l. 1 *ul-tu <sup>iv</sup>A-nu ib-nu-u šame(e).*

and of the gums chew their marrow.<sup>1</sup> So shall I hold the latch of the door.”  
 “Since thou hast said this, O Worm, may Ea smite thee with his mighty fist!”

---

*Incantation for Toothache.*

---

Ritual for this: thou shalt mix *usa* (-beer), (of ?) millet-meal<sup>2</sup> and oil together, repeat the incantation over it three times, put it against his tooth (mouth).

---

Charm.<sup>3</sup> Be long,<sup>4</sup> (yet) we shall (surely) catch thee! The door is the flesh, the latch is the bone; she hath entered [the flesh], she hath lifted the bone, she hath bitten the flesh, she hath dug into the bone; she hath brought decay<sup>5</sup> into the teeth, she hath [brought] fire unto the latch (!) Whom shall I send unto Marduk, the eldest son [of the Deep], that he may bring a drug for the charm for recovery until . . . ?

The charm is not . . . (?); it is the charm of Ea and Marduk, the charm of Damu [and ?] Nin-ka[r-rak]. O Gula, [quicken] the recovery! . . . Recite the Charm.

---

Incantation for Toothache. The ritual not written.

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(Catch-line.) If a man's teeth are all loose.<sup>6</sup> First Tablet of the Series  
 “If a man's teeth ache”.

*Tablet II.*

No. 66. The *Second* Tablet of the Series is (apparently) made up of the following: (1) *AM.* 36, 2 (K. 2419) + 21, 1 (K. 2461) + 31, 6 (K. 3303) + 23, 7 (K. 8169) + 28, 4 (K. 10733) + 27, 5 (K. 11630) +

<sup>1</sup> Here the Kouyunjik versions end. Read *uk* for my *az*, *AM.* 25, 1, 7; *luksus kusalē-šu*, Meissner “will ich ausbrechen seine Zähne”; Holma, 24, “Zahnwurzel?”; but *luksus* must be from 𒌷𒍪𒌷 “chew”, and *kusalē* a form of 𒌷𒍪𒌷𒍪𒌷, *cartilago, pars ossium medullosa quæ mandi possit* (Payne Smith, 1786). In l. 15 of the Bab. version of *CT.* xvii, we must obviously correct the scribe's *šu-uk-ka-an-ni* (see the photograph) with *AM.* 23, 6, 4, [*š*]u-uk-na-an-ni.

<sup>2</sup> *AH.* 203. Cf. Hrozný, *Getr.* 150, KAŠ.U.SA.ZIZ.AN “EmmERMischbier”. Or is *KIL* “bloom” here?

<sup>3</sup> The composite text runs (28, 1, iv, 2 ff.; 25, 1, iv, 10 ff.; 23, 6, 8; cf. also 36, 2, iii, 1-3):—

*Šiptu.* *A-ri-ki ni-ba(a)-ri-ki i<sup>u</sup>daltu šēru i<sup>u</sup>sikkuru GIR.PAD.DU [šēri]e-ru-ba GIR.PAD.DU iš-ši iš-šu-uk šēri i<sup>h</sup>-r[i] GIR.PAD.DU a-na šinnēvi it-ta-di i[k]-ki-ta (sic, re-examined) a-na sikkuri (?) [it-ta (?)]-di išati. Man-nu lu-uš-pur a-na i<sup>u</sup>Marduk mār riš-ti-i [ša apsi lu-(so also, S. 234, not ki)]-še-bi-lam-ma šammi šip-ti (v. šipti) TIL.LA.NA a-di . . . TU ul ya-at-tu šipat i<sup>u</sup>Ea u i<sup>u</sup>Marduk šī-pat i<sup>u</sup>DA.MU [u ?] i<sup>u</sup>NIN.KA[R.RA.AK] i<sup>u</sup>Gu-la TIL.LA-ma [ša-ba-ki bulluṭi(i)] TU.EN. (i<sup>u</sup>NIN.KA[R.RA.AK] appears certain.)*

<sup>4</sup> A threat in the imperative, not unlike the Hebrew, e.g. Is. viii, 9. It is better thus than to take *ari* from *aru* “I shall reach thee”.

<sup>5</sup> *Ikkitu*, cf. *PRSM.* 1924, 2, n. 5, where it means “scabies”; compare also *rišutu* in the same connexion, and again as caries in n. 2 of No. 66.

<sup>6</sup> *I-na-aš-[šu]* from *nāšu* “quake”.



45, 7 (K. 13900) + 28, 3 (K. 13971) + 66, 10 (K. 16408) + 27, 1 (K. 16411) + 39, 2 (K. 16418) + 26, 9 (Rm. 944); (2) *AM.* 26, 2 (K. 3267) + 25, 6 (K. 8089) + 23, 10 (K. 8956) + 23, 1 (K. 9072) + 26, 8 (K. 9438<sup>1</sup>); (3) *AM.* 90, 2 (K. 2290); (4) *AM.* 26, 6 (K. 6166).

Although these four component pieces have no actual contact, there is very little doubt that they once formed part of the same tablet.

*Col. i.*

(*AM.* 21, 1.) 1. [If a man's teeth] are [all] loose and decay<sup>2</sup> [sets in] . . . [thou shalt rub] . . . on his teeth until<sup>3</sup> blood comes forth, [and he shall recover].

3. [If a man's] teeth are loose and . . . , . . . (and) \*ammi thou shalt bray together, r[ub on, . . . and he shall recover].

(Then follow the beginnings of fourteen lines, and then begins *AM.* 31, 6) :—


20. . . . myrrh, . . . , \*opopanax, these eight drugs . . .

23. Savin (?) (or tragacanth ?), pine-turpentine, . . . , *asa foetida* . . .

(Here are joined *AM.* 28, 4 + 26, 9.)

25. If a man's teeth have become<sup>4</sup> yellow, his mouth . . . him, . . . , thou shalt bray together "salt of Akkad", \*ammi, *Lolium*, pine-turpentine; (with these) with thy finger [thou shalt rub his teeth] . . . , cleanse his mouth and nostrils . . . , wash his mouth with honey, oil (and) *kurunnu-beer* . . . with a feather thou shalt make him vomit,<sup>5</sup> and (then) thou shalt

<sup>1</sup> This last join due to Ebeling, *Keilschr.* 42.

<sup>2</sup> *Rišutum*, itch in head, *PRSM.* 1924, 2, n. 5. The extension of meaning is seen in  caries.

<sup>3</sup> Read *adi*, not *kab*. Re-examined.

<sup>4</sup> *RU.A.* lit. "fall".

<sup>5</sup> *Ina ID* (= *kappi*) *tušaprašu*. The credit of this translation belongs to Ebeling (*Arch.* xiii, 11, n. 3, K. 2414, K. 3516, my *AM.* 80, 1, 15) "mit einem Flügel (?) sollst du ihn zum Erbrechen bringen", quoting *ID* = *kappu* (*SAL.* 4692). *MA.* 420, *šubat kappi* "garment of feathers" is comparable. He does not, however, give any further explanation of *tušaprašu*.

His ingenious explanation is now confirmed by *AM.* 21, 6, 5 . . . *ga-pi* (i.e. *gappi*) *tušaprašu*, and *AM.* 36, 2, 7, *ina ID.HU tu-ša-'ra-šu*. The latter word appears to be a variant for *tušaprašu* (*AM.* 80, 7, 6 and 9 and 11); it was first noted by Kü. (iii, i, 16, *BR.A.SUD išatti tuša'-ra-šu*; cf. ii, 25). He connected it with ערה "entleeren" (as meaning "erbrechen und cacare?" p. 139), including *iarru*. Küchler's meaning for this seems undoubtedly correct; it implies evacuation or getting rid of the trouble by ejection in some form, but I think it is rather from ערה "throw", "shoot". The following examples show the use of *ina ID tušaprašu*: *AM.* 45, 1, 5; 48, 2, 24; 49, 5, 4; 53, 10, 3; 55, 7, 3; 80, 1, 15; 87, 8, 4.

*Iarru* is added after the patient drinks nettle-seed in hot rose-water for a cough (80, 1, 11, cf. *SM.* ii, 670, 204), \*storax in beer (36, 2, 8), castor oil in beer (36, 2, 10), the first instance indicating the breaking up or expulsion of phlegm, the last the natural result of castor oil. In *Kf.* iii, i, 52, *iarru* is added after ". . . fennel, \*storax, \*manna, \*Ricinus", which would produce the same result. In iii, ii, 23, Küchler rightly considers that vomiting is indicated: *Šumma amelu ina patan riš libbi-šu ikaššassu* (see No. 64, n. 6) *išata libbi irtaši ina giši-šu marta iarrum* (während er rülpt, Galle entleert).

bray lupins (and) turmeric together, [let him drink (them)] in oil and *kurunnu*-beer, [and he shall recover].

29. Crushed (?)<sup>1</sup> potsherds thou shalt reduce, bray : cleanse his mouth and nostrils ; let him draw up<sup>2</sup> oil by a reed-tube into his nostrils, the potsherds(?)<sup>3</sup> with wool . . . thou shalt pound fine, put into his nostrils.<sup>4</sup>

31. If ditto, thou shalt bray the plant *kak.sik*(?),<sup>5</sup> in oil [thou shalt mix] . . . fill(?), and he shall recover.

32. If ditto, thou shalt boil gum of the \*Aleppo pine with honey . . .<sup>6</sup> of his mouth it shall remove.

33. (*Here is joined AM. 66, 10.*) [If] . . . , [fat] of male sheep thereon(?) . . . , he shall scrape<sup>7</sup> his [teeth], . . . thou shalt cleanse,<sup>8</sup> the black of his teeth it shall remove.

35. . . . together thou shalt bray, apply to his mouth (tooth).

36. . . . thou shalt put and he shall recover.

*Here almost certainly follows, after a short interval, AM. 23, 10 + 26, 8 (etc.) :*

1. If a man . . .

2. If a man . . .

3. Seed of . . . he shall pour(?) . . .

4. Seed of oak (= galls) . . . ; then refined oil . . .

5. Roses . . . thou shalt put ; then refined oil . . .

6. If a man's tongue *ip*- . . . , [juice (tops)] of tamarisk, juice (tops) of lemon, juice (tops) of *Solanum*, juice (tops) of . . . thou shalt dry, pound (and) strain, on his tongue anoint curd, (then) put it on his tongue and he shall recover.

<sup>1</sup> Re-examined. *Adipti* appears certain (*adābu*, *HWB.* 20).

<sup>2</sup> *GID-da*, i.e. *išadada* ; cf. 55, 3, 8, and 64, 1, 10, *GID-ad*.

<sup>3</sup> *Ha - an - ša - [ab ?]-ti (?)* ; cf. *ḥanšabu* "potter" ; but restoration doubtful.

<sup>4</sup> Read . . . *ti itti idki tudakkaḳ ana naḥiri-šu tašakan*.

<sup>5</sup> Re-examined, and apparently thus.

<sup>6</sup> [*Ki*]-*bit* "heaviness, pain" ?

<sup>7</sup> *Ugarad*, *𐎶𐎵𐎶*.

<sup>8</sup> Re-examined. Probably *ta-kap-par*.

8. If a man's lips [are cracked ?] . . . , thou shalt bray \**Ferula communis*(?) in anointing<sup>1</sup> oil, (and) anoint his lips, applying<sup>2</sup> (it) thereon on tow,<sup>3</sup> and he shall recover.

9. If ditto, arsenic<sup>4</sup> (and) myrrh in oil thou shalt bray, anoint [and he shall recover]. If ditto, and the blood has formed a scab(?),<sup>5</sup> to remove the scab(?) thou shalt repeat it (i.e. the above treatment), anoint the affected surface with curd, \*storax [thou shalt apply, and he shall recover].

11. If ditto, thou shalt mix myrrh in wax, anoint his lips, [and he shall recover]. If ditto, his lip being broken,<sup>6</sup> thou shalt fill it with unmelted wax<sup>7</sup> and he shall recover.

13. If it is broken(?), thou shalt bray pomegranate, (and) *kamkadu*-plant, ditto; (or) a *Scolopendra*<sup>8</sup> in curd [thou shalt bray, ditto].

14. (Here are joined AM. 25, 6 + 26, 2.) . . . its head<sup>9</sup> . . . \*storax thou shalt apply, the affected surface thou shalt [anoint ?] . . . three times thou shalt do this and he shall recover.

17. . . . powdered alum, myrrh . . . [into his nostrils by a reed]-tube thou shalt blow, he shall recover.

19. [Incantation for] the Mouth.<sup>10</sup> As before.

20. . . . \*ammi(?) alum, roses, gum of *Andropogon*(?) . . . thou shalt introduce<sup>11</sup>; into his nose a *kattilu*<sup>12</sup> thou shalt put; *Salicornia*-alkali . . . , \*ammi, thou shalt mix, inside his nose thou shalt rub.<sup>13</sup>

<sup>1</sup> See No. 33, 4.

<sup>2</sup> *Tuṣappa*, **𐤅𐤕𐤔𐤏** in Pael. Cf. p. 47, n. 1, and PRSM. 1924, 27, n. 1.

<sup>3</sup> GI.ŠA.GI = *puḫlu* and *ḥandū*, the latter being *šim-šim ša libbi ḫanêl* (Br. 2516), either "pith" or the fluff from the heads of bulrushes used by potters for stiffening their clay (JRAS. 1923, 239). *Puḫlu* **𐤏𐤕𐤕𐤏** (given as the seed-capsule of flax) will probably be "tow", the coarser fibres of the flax-stalks.

<sup>4</sup> For arsenic on cracked lips, cf. SM. ii, 668. See No. 36, iv, l. 12.

<sup>5</sup> *Iṣanaḫa*, *šinnaḫti*. Br. 10584, KU.BAR.RA = *šubat cluti* ("upper garment"), and SAI. 8040 = *šanāḫu*; presumably the outer crust formed by the dried blood. *Ana šinnaḫti nišī* (RI) *tutar-šum*, cf. AM. 37, 2, 7, with 35, 1, 8.

<sup>6</sup> *Hipāt*, here like *ḫibi* referring to a broken place in a tablet.

<sup>7</sup> *La balla*.

<sup>8</sup> *Adudailu*, Delitzsch (Stud. 1874, 1, 76) **𐤁𐤏𐤕𐤏** "millepede". On a *Scolopendra* (exceeding three inches) at Mourad Pasha, v. Chesney, Exp. i, 726.

<sup>9</sup> Sic probably.

<sup>10</sup> Cf. 23, 7, 8.

<sup>11</sup> *Tu-lam*, cf. VR. 45, ii, 24, *tu-la-a-ma*. Used with alum (16, 5, ii, 7), presumably *šv.sī a-bar* ("a finger of antimony") (101, 3, iii, 14), wax (75, 1, 21). The Syr. **ܥܕܐ**, *appropinquavit*, may offer a solution. *Tulamam*, 25, 6, ii, 6, see p. 66, n. 4.

<sup>12</sup> Read thus.

<sup>13</sup> *Taktanar*, **𐤕𐤁𐤕𐤏**, see PRSM. 1924, 18, n. 2.

23. [If a man]'s nose . . . has been stricken,<sup>1</sup> and it collects . . . (?)<sup>2</sup> [for] his [recovery ?] thou shalt mix \*mint in cedar-oil and inject it into his nostrils.

25. [If ditto, alu]m(?), myrrh, \*storax, thou shalt bray together, apply thereon and he shall recover.

26. . . . thou shalt bray, bind thereon, and he shall recover.

27. . . . a pearl which a priest<sup>3</sup> . . . [into] his nostrils thou shalt blow, . . . these two drugs.

Col. ii. (*Here is AM. 27, 5, rev.*)

4. . . . and he shall recover :

5. . . . cinnabar thou shalt bray, bind . . .

7. (*Here are joined AM. 27, 1 + 28, 3.*) [If a man's mouth(?)] . . . thou shalt bray pomegranate . . . [If ditto(?)] thou shalt bray myrrh . . .

9. [If ditto], and in his nostrils . . . thou shalt cleanse his nostrils . . .

11. If a man's nose and mouth hold foetor, . . . thou shalt roll up a linen pledget, bray *Salicornia*-alkali(?), powdered alum, . . . , \*ammi, alum; sprinkle the pledget of linen with oil . . . \*manna(?) green thou shalt bruise, five shekels of . . . thou shalt let him drink and . . . , . . . in oil and beer he shall drink . . . ; . . . thou shalt bray, in oil and beer he shall drink; . . . thou shalt reduce, bray, [mix] in oil, let him [dr]ink, and he shall [recover].

19. (*Here are joined AM. 39, 2 + 45, 7.*) [If a man's mouth hath] foetor . . . and his stomach . . . gum of *Andropogon*(?) thou shalt bray in oil and beer [he shall drink, and he shall recover].

21. . . . alum(?) thou shalt bray, in oil and beer he shall drink, [and he shall recover].

22. . . . mercury<sup>4</sup> thou shalt bray, in oil and beer he shall drink, [and he shall recover].

23. . . . alum(?) thou shalt bray, in honey and beer [he shall drink, and he shall recover].

<sup>1</sup> RU.RU.

<sup>2</sup> *Ni-pil* (bil, ne, kum) - *ma-tu up-ta-na-har* (or *tu-up-ta-na-har*). For the remedy cf. *SM.* ii, 67, for the "foetid nexus"; "take moist calaminth, and pound it, and squeeze out the juice, and inject it into the nostrils."

<sup>3</sup> *amNisakku*, as it stands.

<sup>4</sup> Mercury is a glandular stimulant, *P.* 601.

24. (*Here is joined AM. 36, 2.*) [If a man's . . .], his heart burns, his saliva<sup>1</sup> comes, foetor attacks him . . . , thou shalt mix . . . in water, bind (it) on his head.

26. [If ditto], thou shalt weigh out(?) [in equal quantities?] *Nigella*, \*ammi, *Eruca*, arsenic trisulphide, powdered alum, \*storax, (and) bray (them): thou shalt rub a paste(?)<sup>2</sup> of dough on the root of his tooth [until] blood comes forth; (then) these drugs thou shalt apply to his tooth,<sup>3</sup> and he shall recover.

29. [If ditto, and his . . .] does not stop, a quarter of a shekel of gum of *Andropogon*(?) in oil and *alappani*-beer [thou shalt mix], blow [into] his [nostr]ils; with a feather thou shalt make him vomit, and, after this, *mulu-tinna* beer he shall drink and he shall recover.

31. [If ditto] . . . \*storax thou shalt bray, he shall drink (it) in beer, evacuate and he shall recover.

32. Thou shalt bray powdered alum (and) apply it to his tooth<sup>3 4</sup>; let him lick the upper stone of a *Lolium* mill, and he shall recover.<sup>5</sup>

33. (*Here is joined AM. 26, 9.*) \**Ricinus* thou shalt bray, he shall drink (it) in beer, evacuate, and he shall recover.

34. Thou shalt slit a leek, rub on the root of his tooth, and he shall recover.<sup>6</sup>

35. \*Ammi, *Lolium* thou shalt bray, he shall drink (them) in beer, evacuate<sup>7</sup> and he shall recover.

36. *Nigella* thou shalt bray, in beer ditto.

37. Powdered alum thou shalt bray, he shall drink (it) in beer, evacuate, and he shall recover. . . . alum thou shalt bray, ditto: \*manna thou shalt bray, ditto.

39. . . . thou shalt reduce . . . into his nostrils thou shalt blow.

<sup>1</sup> *Illatu*, see No. 70, l. 2.

<sup>2</sup> *Humbizate*, doubtful: خبز?

<sup>3</sup> Or "mouth".

<sup>4</sup> For alum for teeth, cf. *SM.* ii, 667.

<sup>5</sup> See No. 70, l. 16.

<sup>6</sup> Cf. *AM.* 30, 2, 2. For leeks to cure gangrene of the mouth, see *SM.* ii, 668.

<sup>7</sup> *HAL*, similarly in l. 14; see also *AM.* 83, 4, i, 6, 8, 9, 11; *SAI.* 33; *HAL* = *arû*, and cf. *Kû.* 108, 139.

41. . . . three times . . .

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(Here must be placed in continuation *AM.* 23, 1, and *AM.* 90, 2, obverse, the latter coinciding with *AM.* 23, 1, in divisional lines, without actually joining.)

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2. Pyrites,<sup>1</sup> skin<sup>2</sup> of (the fruit of) the plant . . . , powdered alum [thou shalt bray, in] beer he shall drink.

---

4. If a man [has] foetor, he shall drink . . . in beer. If ditto (2) [he shall drink] \*manna in oil and [beer]. [If ditto (3)], ditto . . . If ditto (4), [ditto] \*ammi (and) . . . [in oil and beer(?)]. [If ditto (5)] . . . ditto. If ditto (6), he shall drink lupins . . .

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8. If a man's mouth [has] foetor, . . . thou shalt take(?) : alum(?), \*ammi, . . . *urpana*(?)<sup>3</sup> \*storax, *annuha*[ra] . . . , crushed flour, the smell of his teeth thou shalt . . . , these drugs thou shalt apply.

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12. If ditto, [thou shalt bray] powdered alum, he shall drink [in] beer. If ditto (2) [thou shalt bray] powdered alum, he shall drink [in] pressed grape-(juice). If ditto (3) [thou shalt bray] \*ammi, he shall drink [in] pressed grape-(juice). If ditto (4), . . . , \*ammi(?), he shall drink in oil and beer. If ditto (5), thou shalt bray powdered alum, [roll up a pledget of linen] (which) thou shalt sprinkle with oil, gather<sup>4</sup> up the alum (in it), put it [in] his [nostrils], let him starve himself for one day, and when the daylight shines forth, let him cook(?) . . .<sup>5</sup> (and) eat.

---

18. When a man's mouth and nostrils hold foetor, [thou shalt br]ay [alum], roll up<sup>6</sup> a pledget of linen, sprinkle (it) with oil, gather up the alum (on it), [put it] in his nostrils; with pounded powdered alum . . .(?)<sup>7</sup> thou shalt rub his nostrils until blood appears. [Thou shalt do] this for three days : on the fourth \*manna, green<sup>8</sup> thou shalt press (and) take its juice, two shekels of oil [add, apply, and] he shall recover.

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<sup>1</sup> *Mar* (?) *-ḫa-ši*, see my *Chemistry*, 117.

<sup>2</sup> *BAR* = *kuliptu*, see p. 44, n. 1.

<sup>3</sup> See 19, 1, 5.

<sup>4</sup> *Tulamam*; cf. the similar passage in l. 20. 𐎶𐎵 = "gather together".

<sup>5</sup> For this line read *amu I kam liš-bar*(or *bir*)-*ri-ma kima ur-ra it-tam-ra* . . . [*lib-t*]*a-šal ikkal*.

<sup>6</sup> *Ta-šap-par* (*šap* on re-examination clear).

<sup>7</sup> *Lu-ba-ri-e*, translation doubtful.

<sup>8</sup> \**GIL* (*AH.* 160) = properly \**manna*; \**Gil* is the tree from which it comes (= *atartu*, 𐎶𐎵, oak). "Gall-nuts" are common in the equivalents in *SM.* ii, 68 ff. The drug here necessary is the styptic provided by the oak-galls (tannin).

23. If ditto,<sup>1</sup> thou shalt bray alum, thou shalt roll up a pledget of linen, [sprinkle (it) with oil, gather up the alum (on it)], put it in his nostrils; \*storax, \*ammi in equal parts (?) [thou shalt bray, mix], apply to [his . . .]; thou shalt cleanse his mouth and nostrils . . . thou shalt press [\*manna(?)] green, squeeze its juice, 1 *bur* of oil [thou shalt add, apply and he shall recover].

27. (*Here is AM. 26, 2.*) If ditto . . . thou shalt bray together, in . . . in *hibši*<sup>2</sup> . . .

Col. iii (*here is AM. 26, 6.*)

3. If ditto . . .

4. unto . . .

5. 1 *bur* . . .

6. If a man's mouth . . .

(*Approximately here are ll. 1-2, AM. 90, 2, reverse.*)

3. . . . thou shalt dry (and) bray . . . , thou shalt cleanse, and he shall recover.

5. (*For a similar receipt see Col. ii, 11.*)

Ll. 11-22 mutilated. Then after a hiatus of about 20 ll. *AM. 36, 2*, reverse.

1. . . . the bolt . . . hath cast<sup>3</sup> . . . As an untimely birth<sup>4</sup> taketh not the breast of [its] mother, [so shall the . . . not . . .] unto thy *šiptu*. [The charm is not . . .], it is the charm of Ea and Marduk, [the charm of Damu] and Gula, [the charm of Niñ-aḫa-kuddu], the mistress of charm. [O Gula], mistress of life, quicken [the recovery, . . .]. Charm.

11. [Incantation for when] foetor seizes on him.

12. . . . [in] beer let him drink and he shall recover.

(*Eleven lines lost almost entirely.*)

(*Here must be 27, 5, duplicate of obv. 54, 3, 1-11.*)

<sup>1</sup> Cf. *AM. 28, 3, 6 ff.*

<sup>2</sup> *Hibšu*; also 33, 1, 10, after fumigation; 105, 1, 13, and its dup. 35, 5, 5, where after his head has been anointed with cedar-oil, he is to eat *hibša* with lolium. It may be חִבְשָׁה "mash", or *hibza* خبز "bread" (*AH. 128*).

<sup>3</sup> Cf. the previous text, Col. IV, towards the end.

<sup>4</sup> *Nid libbi*, Holma, 109, *nit libbi* "womb", but the sense demands "untimely birth" (as Thureau-Dangin, *RA. xix, 82*); cf. *CT. xxiii, 10, 16*, *AN.KÙ.BU* in the parallel passage. Cf. *nidu*, perhaps a mock-sun, lit. "a casting" (see my *Reports*, ii, xxvii).

2. [Charm. It] rageth<sup>1</sup> like a lion, although(?) not<sup>2</sup> a lion . . . , [it] . . . like a panther(?)<sup>3</sup> . . . , [it is fierce ?] in wrath, it uttereth . . . [Whom shall I] send to the daughter of Anu of [Heaven], that they may bring me their ewers of silver,<sup>4</sup> and their basins<sup>5</sup> of [gold, that they may gather me] the waters of the Eulaeus, the waters of the broad sea, [wherein] no woman in her courses hath washed her hands, [wherein] no [unclean woman] hath washed her clothes, [wherein no unclean(?) man] hath brushed(?)<sup>6</sup> his hands

Col. iv (*here must be AM. 26, 6*).

that they may draw up (the water), . . . ,<sup>7</sup> that they may put the water in his mouth, and the *um*(?)-*mu*(?) . . . , the *labatu*(?),<sup>8</sup> the foetor<sup>9</sup> be removed(?). Recite the charm.

3. Incantation for when foetor seizes on him.

4. If ditto, alum, \*ammi, thou shalt bray, in honey mix, recite the charm seven times thereon, cleanse his mouth, and he shall recover.

6. . . . \*ammi, . . . (?) thou shalt apply,<sup>10</sup> . . . \*ammi in beer he shall drink, and he shall recover.

8. [If ditto], \*mint, \*storax, . . . rue, myrrh, "Akkadian salt" . . . [thou shalt introduce(?)] (into) his mouth and nose, it shall take the foetor away.<sup>11</sup>

11. [If a man's mouth(?)] is sick with [foet]or(?), one grain of fir-turpentine, . . . [one grain] of \*ammi, one grain of *Lolium*, one grain of *Nigella*, . . . [one grain of asa foeti]da(?) thou shalt reduce, bray, in oil and beer he shall dri[nk, and he shall recover].

14. . . . [a man]'s lip or(?) . . . where the blood . . . three days . . .

<sup>1</sup> [*Is*]-*sa-mir*, i, 2, of *šamāru*.

<sup>2</sup> *Ina* (?) *la*.

<sup>3</sup> *Ništinu*; Del., *Assyr. Stud.* 33, "cat".

<sup>4</sup> *Šarpi*.

<sup>5</sup> *Kanduri*; cf. *PRSM.* 1924, 30; for the vessel, Thureau-Dangin, *RA.* 1920, 70, 29.

<sup>6</sup> *Unassisu*; cf. *nussusu ša pirtim* (of hair), *ša zibbati* (of the tail), *MA.* 703.

<sup>7</sup> *Lik-ku-mi*; or is it "black dog", with some specialized meaning, perhaps the scoop or bucket of the irrigating-machine.

<sup>8</sup> *Labatu*, , *excitavit*.

<sup>9</sup> Omitted in *AM.* 54, 3.

<sup>10</sup> *Tuṭappa*, see No. 45, 8, and No. 66, 8.

<sup>11</sup> Not quite certain; possibly "When foetor has come into his mouth and nose".



(Large Hiatus. Then 23, 7, a charm similar to No. 26, 50, PRSM. 1924, 30, or above, l. 2):—

2. . . . Gula . . . that they may bring and . . . he may be satisfied : a seal of vitriol, seven . . . like a storm may . . . The charm is not . . . , (it is) the charm of Ea [and Marduk], the charm of Damu and Gula, the charm of Nin-aḥa-kuddu, [the lady of the charm : it is they who have performed (it) and I who have adopted(?). Charm].

8. Two Incantations for the Mouth.<sup>1</sup> As before. Ritual for this : thou shalt bray *margušu*-\*balsam, anoint . . .

10. (Catch-line.) [If a man]'s [mouth ?] is troublesome.<sup>2</sup>

11. [Second Tablet of the series "If a man]'s teeth ache".

#### E. VARIOUS MOUTH-TEXTS.

No. 67. AM. 23, 2 (K. 6025 ; cf. K. 2418 + S. 1397, AM. 77, 1 + 28, 7, from which restorations have been made).

3. . . . Marduk the charm . . . to loose its knot, mouth-trouble . . . [Recite the charm.]

5. Incantation : if a fiend [has attacked] the mouth of a man.

6. (Dup. 78, 1, 19 + 28, 7, 16.) If a man's mouth has mouth-trouble, with \*\*gall-apples, \*ammi, mustard, he shall cleanse his mouth and drink (them) in *kurunnu*-beer and shall recover.

8. (Dup. 78, 1, 20 + 28, 7, 17.) If ditto, anemone, \**Calendula*, in *kurunnu*-beer he shall drink, and shall recover.

9. (Dup. 78, 1, 21 + 28, 7, 18.) If ditto, anemone, root of \**Arnoglosson* in *kurunnu*-beer he shall drink, [and shall recover].

10. Three potions<sup>3</sup> from a text-copy of Eridu not . . .

11. (Dup. 78, 1, 10 + 28, 7, 7.) If a man's mouth has mouth trouble, thou shalt bray *Lolium* in well-water,<sup>4</sup> introduce salt, alum (and) vinegar therein ;<sup>5</sup> thou shalt leave it out under the stars, in the morning thou shalt

<sup>1</sup> Cf. AM. 25, 6, 6.

<sup>2</sup> *Šumma amelu pū-šu ikabbīt* is the title of a series (see p. 57) and probably this represents the first line of the first tablet.

<sup>3</sup> *Maškātu* (78, 1, 22, *mašgātum*) must be for *maškātu*, √ מִשְׁכָּאֻ. Cf. NAK-*an-ni maš-ku-ti*, 92, 1, ii, 3 ; *maš-ki-a-ti ma-ka-lu-u*, 95, 1, 13 ; *maš-ki-tu an-ni-tu*, 41, 1, iv, 43 ; *našmādātiv<sup>1</sup>* u *maš-ki-a-ti*, 48, 4 r. 7 ; *maš-ki-ta ša EN.TE.NA*, 64, 3, 6, dup. of 72, 2, 4 ; cf. AM. 18, 7, 10.

<sup>4</sup> Cf. 76, 5, 5, "in water from the well in the Temple of Marduk."

<sup>5</sup> For the *tu-ta-rab* of 23, 2, 12, the dup. has *ana [libbi]* LA RV.

wind <sup>1</sup> a linen-(strip) round his forefinger, without a meal thou <sup>2</sup> shalt cleanse his mouth [and he shall recover].

14. (*Dup.* 78, 1, 6 + 28, 7, 3.) If the accident of a blow on his mouth has fallen [upon him], thou shalt scoop out <sup>3</sup> the right eye of an *arsuppu*-fish, and the left eye of a *puradu*-fish <sup>4</sup>; thou shalt put them in salt for three days, (then) take them out, and thou shalt [apply] the right eye of the *arsuppu* to the right side, the left eye of the *puradu* to the left side: with their eyes thou shalt take *asa foetida*, \*liquidambar, (and) fennel, on the wool of a virgin ewe-lamb (and) the hair of a virgin kid thou shalt thread; the wool of the virgin ewe-lamb and the hair of the virgin kid thou shalt twist,<sup>5</sup> put on his neck, and he shall recover.

No. 68. *AM.* 23, 4 (K. 8273).<sup>6</sup>

1. If a man is sick of unhealthy saliva . . .

2. If ditto, \*mint . . .

3. If ditto, five *bur* of *Lolium* . . .

4. If ditto, a female *Mantis* <sup>7</sup> of the field . . .

5. If a man is sick with dry <sup>8</sup> saliva . . . \*\**Conium maculatum*, while

<sup>1</sup> *Takarrak* (v. *rik*), Heb. תַּקְרַק.

<sup>2</sup> V. "he."

<sup>3</sup> *Tuḥaṭṭa*[f].

<sup>4</sup> *Arsuppu*, *puradu* (see Frank, *ZA.* xxix, 191). The eyes must be large, and hence one of these fish may be the bizz of the Tigris and Euphrates, four feet long, sufficiently heavy to need a donkey to carry it (for a picture see Delitzsch, *Handel*, 8; description, Chesney, *Exp.* i, 739. I saw one or something like one at Mosul). The other may be the *shabbut*, a long-bodied fish with large scales, which I have seen at Carchemish. The gall is prescribed in *SM.* ii, 659 (eyes), 148 (rigidity); cf. *Tobit*, vi, i ff., of the fish which leaped out of the Tigris, and would have eaten the young man; "but as for the gall, it is good to anoint a man that hath white films in his eyes." The *puradu* (*sirradu*?) is prescribed in 82, 2, 1 (its eye); 81, 10, 2 (its gall); *KAR.* 191, ii, 9 (its brain); and a monster is represented as having the body of a *puradu*-fish "full of stars" (*Devils*, ii, 149; cf. Boissier, *Documents*, 173). I cannot identify either *arsuppu* or *puradu* with any of the twenty-two modern Arabic words for fish which I heard in Basrah.

<sup>5</sup> *Tasappi*, תַּסַּפִּי, *coacervavit, collegit*.

<sup>6</sup> For Col. I, cf. the saliva-text, Ebeling and Unger, *Arch. f. Keils.*, i, 36, but the correspondence is doubtful. E. xiii, 17, translates this text, but I venture to offer a translation of the drugs different from his, as well as a different reading of part of the text.

<sup>7</sup> *Ša-il-ti ekli*. *CT.* xiv, 2, K. 71, A, iii-iv, 10 ff., *ša'ilum* and "ditto *ekli*". The generic ideogram "locust" shows the kind of creature, which is called after a class of interceding priests, and thus corresponds with *μάρτυς* "seer" and a kind of locust or beetle (*Mantis religiosa*, L.). "The Turks and Arabs hold that it prays constantly with its face towards Mecca" (*EB.* xvii, 606).

<sup>8</sup> *Šapultu*; Jensen, *KB.* vi, 1, 509; GİŠ.KUD (*SAI.* 332) = *iš-šu ša-pu-lu*, probably "dry wood". E. "trockenen Speichel".

green . . . , mustard, *asa foetida*,<sup>1</sup> . . . oil therein thou shalt pour . . . set [under] the stars . . .

No. 69. *AM.* 24, 1 (Rm. ii, 143).

1. If ditto . . . pig-fat(?), fir-turpentine . . . in wheat-flour in beer-yeast<sup>2</sup> in a cup as a com[pound thou shalt mix and apply].

3. If a man's mouth hurts him, it being twisted<sup>3</sup> to the right, so that he [can]not speak, his speech he cannot control(?)<sup>4</sup> for six days thou shalt make his diagnosis,<sup>5</sup> on the seventh . . . "doves' dung"<sup>6</sup> wax, fat of \**opopanax* which contains oil . . . thou shalt knead(?); fat of perfume of cat's(?) dung (civet?)<sup>7</sup> . . . his eye(?) and his mouth . . . one(?) day, two(?) days, the physician . . .

9. [If a man's mouth hurts him], it being twisted [to the left], so that he [cannot] speak . . . "small palm", . . . gum of \*Aleppo pine . . . his mouth . . .

No. 70. *AM.* 24, 5 (K. 6520).

2. . . . his saliva<sup>8</sup> . . .

<sup>1</sup> The fresh leaves of *Conium maculatum*, L., allay cough (*P.* 437), *asa foetida* is expectorant (*P.* 196), and mustard sialagogue (*P.* 1079).

<sup>2</sup> *Šuršummu*, about 17 times in *AM.*, commonly *ext.* (and without evidence of internal use). It is of beer, more rarely of "beer and strong beer" (76, 5, 8), and "old beer" (53, 3, 3); its use is as a medium for kneading drugs for a poultice. It is applied for a blow (*mišitti* TE, 76, 5, 8); to keep away *kurari* (itch, *PRSM.* 1924, 10) (5, 5, 2); for eyes, to knead lolium (12, 8, 8); stomachic, probably *ext.* (61, 2, 12); for feet not walking (to knead licorice, \**Anacyclus pyrethrum*, and gazelle-dung, 68, 1 r. 14); for sickness on body (with wheat-flour, 44, 1, ii, 20); various, 24, 1, 2; 29, 5, 4; 37, 7, 2; 42, 3, 11; 52, 7, 12; 72, 2, 2. Interesting is the pathological comparison "if a man's urine is like *šuršummi šikari*" (66, 7, 4; *KAR.* 193, 13). "Yeast" was suggested by Kūchler, 102, probably correctly. It is "a substance which is deposited in an insoluble state during the fermentation of wine, beer, and vegetable juices" (*PC.* xxvii, 651). It is insoluble in alcohol, and practically insoluble in water, and when exposed to moderate heat loses its liquid portion; it is antiseptic and stimulating (*P.* 1236). Its pathological comparison to urine in *AM.* is either the acid fermentation of urine (Quain, *Dict. of Med.*, ii, 1712), or some turbidity (ib. 1711) not easy to identify. Owing to the presence of *r* and *m* in the root *r š m*, we must probably see its cognate in שָׁמֵר, Pi. "to remove the dregs (yeast) from wine", שָׁמֵרִים "lees, yeast". The other medical product from wine, purified cream of tartar, from cream of tartar or argol, deposited during vinous fermentation (*P.* 986) is impossible, owing to its use internally, not externally.

<sup>3</sup> *Kuppul* more probably שֶׁבֶל *devolvit*, Etpa. *convolutus est*. than שֶׁבֶל *vinculum*, or שֶׁבֶל *vinculus*.

<sup>4</sup> *La ur-ri* (?), or perhaps *tu-šar-ri*.

<sup>5</sup> MAŠ.MAŠ.su, probably *pirsat-su*.

<sup>6</sup> *AH.* 76.

<sup>7</sup> *AH.* 87.

<sup>8</sup> *Illatu*. The Ebeling-Unger translation "Kraft" in the medical text *Archiv. f. Keilschr.* i, 39, is probably incorrect. This text gives in l. 7 a receipt for excess of saliva (*ru'atu*), which with the equations *ru'tu*, *hahhu*, and *illatu* for *uḫ* (Br. 8122), makes it clear that *illatu* is one of the secretions of the mouth. In *AM.* it is used thus: "If while a man talks his *illatu* comes,

3. [If ditto, his mouth] thou shalt cleanse, rose-water in [his] no[stils thou shalt put] . . . gum of \*galbanum, tops (juice) of *Vitex agnus castus* . . . thou shalt pound (and) strain, mix in fat, spread on vellum, [bind on and he shall recover].

6. [If ditto], his mouth thou shalt cleanse, water of *Vitex agnus castus* in his nostr[ils thou shalt put] . . . , pine-turpentine, fir-turpentine, gum of \*Aleppo pine, *Nerium odorum*(?), . . . tops (juice) of tamarisk, tops (juice) of *Crataegus azarolus*(?) together thou shalt pound (and) strain, mix in fat, [spread] on vellum, [bind on and he shall recover].

9. [If ditto], his mouth thou shalt cleanse, tops (juice) of licorice, tops (juice) of *Nerium oleander*(?), tops (juice) of apple, in water thou shalt boil, wash [it]: . . . fir-turpentine, wheat-flour, "doves' dung," gazelle-dung . . . mix in fat, spread on vellum, bind on and he shall recover.

12. [If ditto, his mouth] thou shalt cleanse, in water of *Vitex agnus castus* wash it, pine-turpentine, *Nerium odorum*(?), gum of \*galbanum, [ashes?]

he spits 𐎶𐎵-*su* (= *illat-su* or *ru'ut-su*) in the man's face" (29, 5, 12, cf. 2, 4, 8); (b) "If while a man talks his *illatu* comes" (31, 4, 21); (c) "If a man's *illatu* comes copiously into his mouth and is not stayed" (31, 4, 18), very similar to ib. 11 "If *ru'tu* (saliva) comes copiously into a man's mouth", ib. 14 "If *ru'tu* in a man's mouth is not stayed, that man is bewitched". In (c) for the first the remedy is a compound of tamarisk (gallic acid, astringent, *P.* 551, to lessen discharge from mucous membranes), \*galbanum (similar to the expectorant *asa foetida*, but less energetic, *P.* 548), fir and pine-turpentine (expectorant, *P.* 1199); for the second, a compound of fir-turpentine (expectorant), "seed" of tamarisk (astringent) tragacanth (? or savin?), \*mint (stomachic, and covering taste of nauseous medicines, *P.* 764), *asa foetida* (expectorant, *P.* 196), hellebore ("in doses short of any dangerous or violent effect, white hellebore exercises a peculiar action on the secreting organs," *PC.* xxvi, 252), stone of *annuhara* (unidentified), etc. This latter is paralleled by *Archiv. f. Keils.* 7, *Summa* MULU *ru'atu-su* *rabiš illaku* 𐎶-*ma la ipparasu* "If a man's saliva comes copiously and is not stayed", the remedy being *Salicornia*-alkali, mustard, *asa foetida*, hellebore, and *annuhara*. L. 1 ff. of the same text "If a man's *illatu* comes, etc., for his recovery and to stop his *illatu*" (*ana balati-su u il-la-ti-šu pa-[ra-si]*), for which 15 še of lupins, hellebore, tragacanth (?) (or savin?), licorice root, \**Chrysanthemum segetum* are to be compounded. It seems therefore clear that *ru'tu* must be the same as or closely allied to *illatu* in meaning, and that "saliva" is almost certainly correct for this latter.

Of the other equivalents for 𐎶𐎵, *rupuštu* = 𐎶𐎶𐎶𐎶 "mud, slime" (*MA.* 978, quoting authorities; *Kü.* "Auswurf"). [*Summa* N]A *riš libbi-šu rupulta iši* 𐎶-*ši riš libbi-šu ušarab-šu* "If a man's epigastrium holds heartburn, his epigastrium burning him" (48, 2, 1). *Rupuštu* is, I presume, the acid eructation usual in such stomachic trouble; "Heartburn is a hot or scalding sensation . . . frequently accompanied by eructations of a very acid character" (Quain, *Dict. of Med.* i, 633). I prefer *šarabu*, sufficiently well attested for "burn" (*MA.* 892; *Del.*, *HWB.* 573) and paralleled by *ihamat-su* (*AM.* 45, 6, 5 and 6), to *šarabu* "press" (*E.* xiii, 3), but the latter is possible. Cf. also "*rupuštu* in his mouth" (24, 3, 10; and cf. *Kü.* ii, ii, 39, 44; iv, 34).

The other equivalents for 𐎶𐎵 must have similar meanings. *Uḫḫu*, probably similar to 𐎶𐎶𐎶𐎶 "to cough", *ḫaḫḫu* "phlegm" (*Auswurf*, *Holma*, 9); *ḫurḫummatu*, also an equivalent for 𐎶𐎶 (*Br.* 8684); and *kušū*.

of an oven together thou shalt pound (and) strain, mix in fat, spread on vellum, bind on and he shall recover.

14. [If . . .] hurts him,<sup>1</sup> in his mouth flour-dust<sup>2</sup> of millet . . . dried [roses ?] he shall spread,<sup>3</sup> "[human] skull" . . . ; he shall lick the upper stone of a *Lolium*-mill<sup>4</sup> [and he shall recover].

No. 71. *AM.* 28, 2 (K. 3295).

1. [If a man is attacked by] . . . and he has mouth-trouble, . . . his tooth (mouth) troubling, his saliva flowing unceasingly, . . . and blood exuding:<sup>5</sup>

4. (Mutilated.)<sup>6</sup>

No. 72. *AM.* 29, 1 (K. 8777) + 89, 3 (K. 10429 + 11677), now joined to K. 2175, *CT.* xxiii.

No. 73. *AM.* 29, 5 (K. 3461).

4. If ditto, sediment of the river, yeast of beer, . . . *Lolium*, roses, \*ammi, seed of *kan[kadu]*(?), pine-turpentine, fir-turpentine, in equal portions thou shalt mix in water, dry in the sun: beat up again, boil in oil in a pan, beating it up; beat up again in fat, touch with sweet oil, spread on vellum, bind all his flesh: thou shalt bray \*\**Calendula*, lupin, \*corn-marigold, mix in oil, leave out under the stars, let him drink without a meal.

12. If a man's saliva comes when he is talking (and) he ejects his spittle into a man's face, his teeth ache, his mouth hurting(?)<sup>7</sup> him, the eructation of . . . , that man's trouble<sup>8</sup> (is) . . . ; myrtle, suadu, seed of . . . , seed of caper, seed of *Lycium*, . . . , alum, . . . tamarisk-seed . . .

No. 74. *AM.* 30, 2 (S. 1524).<sup>9</sup>

2. . . . : If ditto, thou shalt slice a leek, [rub it on the root of his tooth, and he shall recover].<sup>10</sup>

<sup>1</sup> [*It-t*]a-na-ka-la-šu.

<sup>2</sup> Cf. *AM.* 30, 8, 5.

<sup>3</sup> *Isarraḫ*, see No. 65, i, 5.

<sup>4</sup> *TAK.NA sahlī ilik*, also 36, 2, 9; *ina TAK.NA RAT*, 91, 5, 4; *ina TAK.NA sahlī RAT*, 40, 1, 63; *ina NA sahlī RAT*, 14, 8, 7. *TAK.NA* = *abnu elā* "the upper (mill)-stone", and *TAK.NA sahlī šar* = *elit urši* (cf. *kalab urši*, ii R. 6, a-b, 18), Br. 1584. *Uršu* = *mazuktu* (*HWB.* 137), and *elit urši* = *amitti* ., (ib.); *mazuktu* = "a mortar" (E. xiii, 6, n. 4), so that *TAK.NA* will be "the upper stone", especially of a mortar used in grinding *Lolium*, doubtless smaller than the usual bread-mill, since drugs are to be ground in it (cf. the manna of Num. xi, 8). Cf. *takur-ši*, *CT.* xxiii, 50, 17. *Ilik*, 𐎶𐎵𐎶 "lick".

<sup>5</sup> *Iḫila*, probably same root as *hīlu* "gum" (𐎶𐎵 "dance", "writhe", i.e. "roll"?).

<sup>6</sup> For "the Temple of Marduk" cf. 76, 5, 5, 6; 93, 1, 8; 105, 1, 4. Cleansing the teeth is part of the receipt.

<sup>7</sup> *Iḫtanalīḫ-šu*.

<sup>8</sup> *Nullati* (v. Del., *HWB.* 454), 𐎶𐎵𐎶 *vexavit*.

<sup>9</sup> *AM.* 29, 13 (K. 3236) may be the tablet preceding Ebeling-Unger, *Arch. f. Keils.*, i, 36.

<sup>10</sup> See *AM.* 36., 2, 11. *Eḫir*, 𐎶𐎵𐎶 "root". Cf. *SM.* ii, 189, 667, garlic applied to hollow teeth.

3. [If ditto] . . . \*ammi, seed of *Eruca*,<sup>1</sup> salt, alkali . . . thou shalt bray, mix in refined (?)<sup>2</sup> oil bind on.

5. [If ditto] . . . nettle-seed thou shalt bray, in oil thou shalt mix, anoint.

6. [If ditto] . . . [the fat ?] of a lion,<sup>3</sup> the liquid<sup>4</sup> of a cricket,<sup>5</sup> the gall of a snake, . . . , the blood of an *anduhallatu*<sup>6</sup> lizard in oil thou shalt mix, anoint.

7. [If ditto] . . . *Lolium* in oil thou shalt mix, anoint.

8. . . . and his mouth is puckered,<sup>7</sup> its name is *ziktu*<sup>8</sup>: . . . and his mouth is broken, its name is *ziktu*: . . . hurts him, its name is *ziktu*: If the affected spot is dark(?) (and) small(?) and hurts him, its name is *ziktu*. Thou shalt bray . . . pine-turpentine, mix in *kurunnu*-beer, bind on him and he shall recover.

13. . . . in the suet of a ram's kidney thou shalt mix, spread on vellum, bind on: . . . wax in fat thou shalt mix, bind on.

15. . . . their mark . . .

No. 75. *AM.* 30, 3 (K. 7656) + 18, 11 (K. 9144) + 26, 10 (K. 16448).

Col. ii.

2. *Šumma* ditto *šar* (?) . . .

3. *tur-di ka* . . . *iš tu* . . .

4. *ba-lit-tu ni* (?) . . . *idku šu* . . .

<sup>1</sup> Used here for teeth on account of its "hot" seeds.

<sup>2</sup> *Kirrani*, كَرَر "refine".

<sup>3</sup> "Lion fat" is a name for opium, *AH.* 46.

<sup>4</sup> *Ta-lil* (?) لَل "dew", لَل humor, طَل "milk, blood". But *lil* (?) may be *ta* or *um*.

<sup>5</sup> *Lalara* (*MA.* 482, "cricket?" for *lallartu*) must be *Gryllus domesticus*, L., from the shrill repetitive noise indicated by *lalaru*, like the ululation of the professional mourner (cf. the rapid "'Ali, 'Ali, 'Ali" of the women at Muharram).

<sup>6</sup> *Anduhallatu* (cf. Weidner, *RA.* 1914, 119), from *SAI.* 525, must be a kind of lizard. The sign GI in 525 must surely be ZI (cf. *AM.* 61, 5, 10, and *SAI.* 526, EME.MIŠ.GI.GI = *šuraru ša igari*, the latter part of which must be GIŠ.ZI, cf. Br. 5709, GIŠ.ZI = *igaru*). The group EME.MIŠ must undoubtedly refer to the way in which the lizard uses its tongue, as anyone who has seen the agile "lizards of the wall" in Basrah will remember. It must surely be divided *andu* (= *amtu*, as in late Babylonian = "handmaid") *hallatu*, i.e. "creeping handmaid."

<sup>7</sup> *Hundud*, doubtless with a "resolved" *d* (like *pungulu*), from حَدَد "to be wrinkled". The cure indicates that it does not mean a "hare-lip".

<sup>8</sup> *Ziktu*, properly a sting or point.

5. If ditto, *mušdim* [*gurinna*], its fat . . . , *haematites*, fourteen times . . .

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7. *Šumma* ditto *tam*(?) *šil*(?) *gas si*(?) . . . *di im a-šar takī-* . . .

8. *bu-za-bur-ru kur-ba-* . . . *eli pî-šu tašakan(an)* . . .

9. *kima mē ša ana eli pî-šu* . . . *ut-ta* . . . *ši* . . .

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10. If ditto, thou shalt(?) . . .<sup>1</sup> male mandrake-root, its juice thou shalt put on his aching tooth. If ditto, thou shalt pound a *humbibitu*,<sup>2</sup> roll (it) up in wool, sprinkle with oil put (it) into the ear (on the side) of the aching tooth.<sup>3</sup> If ditto, thou shalt bray *Nigella*, put it on his tooth. If ditto, thou shalt bray hellebore,<sup>4</sup> anoint his tooth therewith.

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14. . . . created Anu, Anu the host of heaven, Anu the host of earth : the earth created the W[orm]: . . . the foetor, which hath increased the foetor, hath seized him as a lion seizeth the throat of a cow(?), [as a jackal] seizeth a steer, [as a . . . teareth(?)] flesh, so hath the Worm established her seat amid the teeth ; [as one who is distant] forgetteth his city-street, [as a dead man passeth not the gate of life, as an untimely birth sucketh not] the breast of its mother . . . [*ana šip-ti-šu* . . . ]<sup>5</sup>

No. 76. *AM.* 30, 4 (K. 13801).

2. . . . thou shalt bray . . . , put on his tooth : thou shalt bray . . . , put on his tooth

5. . . . put on his tooth : . . . put on his tooth.

No. 77. *AM.* 30, 6 (K. 2510).

*Obv.* 1. (*End of Sumerian charm.*) . . . like water from a well . . . : neither drug nor water entereth : . . . Marduk hath seen : "What I" ; "Go, my son,"<sup>6</sup> . . . and take thyme,<sup>7</sup> put it . . . , put it on the tooth of the man, son of his god ; . . . (?) he shall recover : as he goeth, the . . . shall go forth.

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<sup>1</sup> *Ta* (?) *-na-ad-da*.

<sup>2</sup> Fossey, *Babyloniaca*, v, 1, 8-9, 73, "if a woman bear a *humbabitam*." *Hum-bi-bit-tum*, Weidner, *RA.* 1914, 119.

<sup>3</sup> Cf. *SM.* ii, 189 : "pour into the ear on the side of the face which is affected."

<sup>4</sup> *Nigella* for teeth, *SM.* ii, 189 ; hellebore, ib, 185.

<sup>5</sup> Cf. *AM.* 36, 2, iii ; *KAR.* 181 r. 11 ; *CT.* xxiii, 10, 16.

<sup>6</sup> For this abbreviated incident see my *Semitic Magic*, xlvii.

<sup>7</sup> In *AH.* 195 I mentioned that we did not yet know the Sumerian for this plant ; and the Sumerian charm uses the Assyrian word, as though the Assyrian form alone was known. For oil of thyme on a decayed tooth cf. ib. 195. I cannot agree with Ebeling's later view (doubtless on the strength of *HAR* = *hašû*, *SAI.* 6418) that "*HAR.HAR* = *hašû* "thyme" (see *Arch. f. Gesch.* xiv, 26, 17) ; (see *AH.* 64 = mustard).

7. . . . thou shalt perform the charm, in his mouth he shall mix,<sup>1</sup> and drink in beer, and he shall recover.

*Rev.* 1. . . . may his tooth be freed, . . . of Eridu . . . may his knot be loosed!

3. . . . [the charm] seven times thou shalt repeat, in his mouth he shall mix,<sup>1</sup> and he shall recover.

4. [If a man's] . . . binds him and creeps(?)<sup>2</sup> . . . to its front, not the side(?) . . .

7. . . . *asa foetida*<sup>3</sup> thou shalt take, thereon perform the charm . . .

No. 78. *AM.* 30, 13 (81-2-4, 418).

2. . . . myrrh . . . , *asa foetida*,<sup>3</sup> . . . *asa foetida* on his tooth thou shalt spread . . .

5. If ditto, sweet *usa*-beer . . .

(*For ll. 6-8 see No. 65, i, 7.*)

No. 79. *AM.* 31, 4 (K. 2417).

*Obverse.* 2. . . . *asa foetida* . . .

3. . . . thereon thou shalt put, in . . .

4. . . . *asa foetida* thou shalt bray, put thereon . . .

5. . . . sulphur(?) thou shalt bray . . .

6. [If] sorcery attacks [a man], thou shalt remove the end and root<sup>4</sup> of lupins, bray their middle part . . .


7. [If a man's] . . . is sick, and his sleep is kept away thereby,<sup>5</sup> "salt of Akkad" . . . either [in beer] or in oil thou shalt put, set (it) under the stars . . .

9. (*Dup. of 44, 5, 6.*) [If a man's . . . is sick] and his sleep is kept away thereby, fifteen rubbed(?)<sup>6</sup> grains of *Lycium*, fifteen rubbed(?) grains of . . . together thou shalt rub<sup>7</sup> in half a shekel of ox-fat, apply by his anus [and he shall recover].

<sup>1</sup> *Umanzag*  "mix".

<sup>2</sup> *Išpapa*; *šapāpu* = *alāku* (*MA.* 1087); cf. .

<sup>3</sup> Cf. *SM.* ii, 189.

<sup>4</sup> *Pū u išdu*, cf. .

<sup>5</sup> *Šitta-šu etanabbal*, cf. next par. and 57, 5 r. 1.

<sup>6</sup> *Sikti*, see No. 33, 3, n. The correct reading is "15".

<sup>7</sup> *Tusamah*; various drugs thou shalt bray, with fat *tusamah* (*KAR.* 195 r. 34); *lu gab dišpi u* <sup>3</sup>*GIL tusamah* (*Kū.* ii, ii, 43); . . . *ZIZ.A.AN tusamah* (*AM.* 72, 2 r. 9); cf. *CT.* xxiii, 50, 14. *Kū.* "verreiben?"



11. [If] the saliva in a [man]'s mouth comes too freely,<sup>1</sup> [thou shalt bray] fir-turpentine, tamarisk—"seed" (= gall), savin(?) (or tragacanth(?)), . . . , \*mint, *asa foetida*, . . . , hellebore, stone of *annuhara*, stone of . . . in the night before the Goat-star<sup>2</sup> thou shalt set . . . without a meal in beer [he shall drink, and he shall recover].

14. If the saliva in a man's mouth does not cease to flow, that man has been bewitched: for [his] recovery, thou shalt bray together . . . *eligulla*, savin(?) (or tragacanth(?)), [he shall drink] in *kurunnu*-beer, [and he shall recover].

16. If the saliva in a man's mouth does not cease to flow, that man has been bewitched: for his recovery thou shalt bray together<sup>3</sup> . . . mustard, \*oak-galls, licorice-root, \*liquidambar, [he shall drink, and he shall recover].

18. If a man's saliva comes too freely in his mouth, without ceasing . . . tamarisk (-galls), \*galbanum, fir-turpentine, pine-turpentine together thou shalt bray, [he shall drink and recover].

20. To make his saliva flow,<sup>4</sup> spurge like . . .

21. If a man's saliva comes while he is talking, myrtle(?) . . . , *Lycium*, \*mint . . .

Rev. 1. Earth and Hell its figure, from Hell . . . and his muscles; his semen which on close-stool(?)<sup>5</sup> . . . (or) in bed has passed. Charm. This charm thou shalt recite three times over . . .

4. Cinnabar, oxide of iron, *lapis lazuli*, \*alabaster<sup>6</sup> . . . thou shalt thread, on his neck hang.

6. . . . \*borax in beer . . .

7. . . . *asa foetida*, \*Arnoglosson, *asa (dulcis?)*, . . . male mandrake: these seven drugs thou shalt bray together, [he shall drink, and he shall recover].

<sup>1</sup> See Ebeling-Unger, *Arch. f. Keils.* i, 36, 7.

<sup>2</sup> Cf. Landsberger, *Arch. f. Keils.* i, 77.

<sup>3</sup> *Itti ahamiš.*

<sup>4</sup> *Ana illatu-šu šuluka(ka).* For *kasi amhara* = *Euphorbia helioscopia*, L., see *AH.* 37.

<sup>5</sup> *KU mīḫurti*, surely the same as *GIŠ.GU.ZA.NIGIN.NA* = *kussi mīḫurti*, Br. 11160. If *mīḫurti*, through its meaning "agreement, harmony", can = "ease" (i.e. lieu d'aisance), then there is no difficulty for this explanation, which the parallelism of "bed" seems to demand. The Assyrian latrine even in a temple (as I found in digging out the Temple of Nabū at Nineveh for the British Museum in 1904-5) is the same as the modern Oriental equivalent, a slit in the floor over a drain. Cf. *E.KU.DAM* (Holma, 68, "w.c. für Damen").

<sup>6</sup> These must surely refer to colours, vermilion, black, blue, white, of beads.

9. . . . thou shalt knead in . . . beer ("old break"), [spread] on vellum, [apply, and he shall recover].

10. . . . .

11. . . . his semen, intentionally or not,<sup>1</sup> floweth . . . tops (juice) of tamarisk (= gall), *Crataegus azarolus* (?), *tulal*,<sup>2</sup> \*\**Calendula*, \*corn-marigold . . .

13. (*Fragmentary incantation.*)

<sup>1</sup> *Ina piki la piki*, which occurs as *ina pikam la pikam*, *CT.* xxiii, 13, 18, followed by *iparrud* (glossed *izarrud*, probably more correct). *Iparrud* is not satisfactory; *izarrud* may be 𒍪 *suffocavit*. I cannot agree with E. (xiii, 143) "er unregelmässig (?) Frost, hat". Cf. *ki-i pi-i-gi* (Scheil, *Rec. des Lois Assy.*, 26, iii, 30).

<sup>2</sup> It has certain similarities with *Atropa Belladonna*, L. Cf. *AH.* 203 with *AH.* 105.

\*\* (a) "Mercury" used in the above translations must still be considered doubtful. (b) LA has the certain meaning "ashes". (c) The exact translation for "salt of Akkad" is doubtful.